THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From Wordsworth's Poems.

Memory.

"A PEN—to register; a key—
That winds through secret wards;
Are well assign'd to memory
By allegoric bards.

As aptly, also, might be given
A pencil to her hand;
That, softening objects, sometimes even
Outstrips the heart's demand.

That smooths foregone distress, the lines
Of lingering care subdues,
Long-vanish'd happiness refines,
And clothes in brighter hues:

Yet, like a tool of fancy, works
Those spectres to dilate
That startle conscience, as she lurks
Within her lonely seat.

Oh! that our lives, which flee so fast,
In purity were such,
That not an image of the past
Should fear that pencil's touch!

Retirement then might hourly look
Upon a soothing scene,
Age steal to his allotted nook,
Contented and serene;

With heart as calm as lakes that sleep,
In frosty moonlight glistening;
Or mountain rivers, where they creep
Along a channel smooth and deep
To their own far-off murmurs listening.

THE CHURCHMAN.

DECLINE OF RELIGION, AND ITS CAUSES.

RELIGION and moral virtue have declined in this country during the last quarter of a century to an alarming extent. To prove this by a statement of facts, and then to point out *some* of the causes, is the object of the present discourse.

Many present have a distinct recollection of the state of moral and religious sentiment and practice in this community, as it existed about the commencement of the period to which we refer. It will be recollected that at this time an individual, known by the name of "Blind Palmer," who had been a Congregational preacher, began a course of skeptical lectures in this city, and ridiculed the doctrines of the Christian faith. So indignant were the whole community at this outrage, as it was then considered, that his place of meeting was abated as a nuisance, and public sentiment fully sustained this procedure. The sale of infidel, and profane, and lascivious books, and pamphlets, and tracts was not permitted, and venders were considered as violating "bonos mores." What have we now? In this and in other cities and places, regular meetings are held on the Lord's day, and attended by persons of both sexes, young and old, for the very express purpose of holding up the Bible to ridicule, the ministers of the Gospel to infamy, and the character of JESUS to insult. Books, tracts, and prints are published and circulated from a public depository, containing the most horrid blasphemies, and even holding up in caricature the Christian's GOD. These efforts are increasing more and more, and are attended with success. The poison is diffusing itself through the land. Public sentiment does little to stay this mischief; and to attempt this by other means would but increase the evil.

There is a growing laxity of moral sentiment, and an increase of positive crime. We perceive this in the greater frequency of fraud and deception, of overreaching and chicanery; in the increasing want of confidence of one in another; the more numerous methods found necessary to be devised to secure the fulfilment of contracts; the avidity with which any means are seized to make profit out of the ignorance or credulity of others: the great frequency of defaulters in public and private trusts; the comparative indifference with which such are regarded, and the care with which they, who thus transgress, are again restored to their rank in society: all this shows that the high sense of moral honesty which formerly prevailed is very much weakened.

Positive crime has increased in an alarming ratio. Look at the papers printed twenty-five years ago. You will see the account of a murder, or suicide, or robbery occasionally mentioned—a rare occurrence. Now a paper cannot be opened which does not contain accounts of crimes like these. Those who have kept a record of murders, and suicides, and homicides, especially those which have of late occurred in popular insurrections against the laws, tell us the number has alarmingly increased. For certain proof—in respect to state prison offences, I have procured from the prisons in this State a statistical view of the number of convicts at the respective periods to which I refer. In the year 1810 the number of convicts in our State prison was 461; the population of the State was 959,000, making one convict to about 2080 inhabitants. In the year 1835 the number of convicts was 1431, the population 2,174,000, making one convict to every 1519 inhabitants, being an increase of twenty-five per cent. more than the increase of population.

We have no reason to believe that the records from our penitentiary and county prisons, could they be examined, would exhibit a more favorable result.

During this time, by the revision of our statutes, the severity of the criminal code has been much abated. If the law had continued with the same rigor, the amount of convictions would have been greatly increased. We do not believe that this State is worse than others. It cannot, then, admit of a doubt, that, according to the increase of population, there has been a much greater increase of moral depravity in our country during the last quarter of a century.

In looking over authentic documents which have been prepared to give an account of the state of religion among the Baptists, and Methodists, and Presbyterians, we learn the melancholy fact, that religion was never in a more declining state among them than at present. These three great sects claim to embrace, nominally, within their numbers, seven-tenths of the whole population of these United States. From these accounts I will select a few passages, which will afford a specimen of their general tenor.* The Baptists, after great lamentation over the heresy, and schism, and errors which pervade their denomination, especially in the Western States, where there is great apostacy from their faith, thus feelingly deplore their situation in general as a body: "Many churches, alas! too many, would fall lamentably below the Scripture standard: little companies, crude in knowledge, imperfect in experience, utterly defective in the requisites of wisdom, are too often huddled together and miscalled a church. The consequences in such cases are readily foreseen: discipline is either abused or neglected; opportunities afforded for the successful machinations of bad, designing, and disorganizing men; the doctrines and truths of the Bible are left unexpounded and underrated in the hands of ignorant pretenders; and the cause of CHRIST is abandoned to the changes and chances of the capricious genius of events and circumstances. How should it grieve the heart of sensibility to see that cause so deserted!" Again, says the same authority, "The weight and authority of our denominational character are not so felt nor recognised as to amount in any good degree with our imposing display of numbers." "The minds of our people have not enjoyed cultivation."

* Vide "Annual Register for 1835."

During the past summer the Methodists held their triennial conference. This is composed of their superintendents or bishops, so called, and delegates from every part of our Union. In the pastoral address,* it is said, "For one year past, a diminution in the number of church members appears on the minutes of the conferences. Whatever may be the cause or causes of this decrease, so unusual in our history, it becomes us to humble ourselves before GOD." The Christian Advocate for 1836, the accredited organ of the Methodists, at different times since the Conference, holds language like this: "Why is it not with us as in former times? Why cannot we still number our scores of thousands added annually to the Church? Other denominations are in as cold and unpromising a state as our own." "Atheism, infidelity, Socinianism, and Universalism, erect their temples and issue their baneful productions." Again,† "What is the cause of the decline in the numbers and graces in the Methodist Episcopal Church? Whole societies are nearly annihilated; meeting houses and parsonages quite deserted, or left with only a feeble and inefficient band; scathed, peeled, and disheartened: thus whole circuits and stations are reduced almost to an empty name."

This exhibits a truly deplorable state of things, and must undoubtedly be true. The Presbyterians, with whom are connected, by representation, the Congregationalists of New England, and various subdivisions of the same sect, held their annual assembly in May last. From two of their reports, I make a few quotations as a sample of the whole. "The desecration of the sabbath is certainly increasing with fearful rapidity in almost every part of our beloved country." "A solemn and alarming crisis has already come." "The Church has become a deliberate partaker in this sin." "The Assembly cannot resist the melancholy conviction, that the last year has been one in which the churches have been deserted by the SPIRIT, to a *degree unexampled in our former history.*" "In *most* churches the stillness of night reigns; the temperance cause is declining; sabbath-breaking prevails to an alarming extent." "In reviewing the past year, we hope its solemn admonitions will not be forgotten. The troubles and agitations of our beloved Church still continue; the SPIRIT'S influences are withheld: prayer is restrained before GOD; the love of many waxes cold; the spirit and temper of the world is invading the Church, and threatening in many places to mar or destroy the beautiful features of our holy religion, and our Church may soon become like the mountains of Gilboa, on which neither the rain nor the dews of heaven descended." We have no doubt of the strict truth of this representation in all its parts, and do not wonder that alarm is excited with these among whom this awful declension exists.

Can any representation be more truly deplorable than this, thus openly and candidly made by the representatives of these great and numerous sects, or by their authority? What greater proof can we have, that, in this country, religion is on the decline? That society, which by them is called the Church, is retrograding? For, whatever others may think, each sect thinks itself to be a branch of CHRIST'S Church: each lays great claims to peculiar conformity to the Gospel standard. It is, however, a fact, that notwithstanding the numbers, zeal, and supposed orthodoxy of those who are esteemed ministers, and the members of these great sects, still that religion which, through the Church, is to promote holiness and virtue, and peace and good-will, is declining; and vice and infidelity increasing. The children of darkness are threatening the destruction of the children of light.

The Church in this country as constituted, we believe, by the Saviour and his apostles, is, in comparison, small, and its members few; in many large districts its rites and doctrines are not known. We cannot, however, be idle spectators of what passes around us; and surely we shall not be censured for stating, with plainness of speech, for our own admonition and warning, *some* of the causes of this moral and spiritual declension. We shall find them to originate in departing from the well known practices, and customs, and doctrines which prevailed in those ages, which were blessed with the ministry of our LORD and his apostles, and their immediate successors. I am to point out *some* of the causes of this acknowledged decline of religion. *We* ought to view this subject, not as politicians, who may see causes for the increase of crime in the imperfection of human laws, or their administration; but as Christians, mourning over the corruption of our nature, and deploring the prevalence of sin, of schism, and of error.

We find one of these causes in what is called religious controversy. Though it may well be doubted whether any good at all arises from religious discussions, undertaken for the open and avowed purpose of prostrating an opponent, yet we cannot doubt that much harm is produced, if such discussions be conducted with a bitter, and irritating, and acrimonious spirit. Without specifying one of a hundred of the many controversies which have of late arisen in this country; controversies in which one part of a sect has contended with another part of the same;‡ or in which sect has disputed with sect, I shall allude to a very few only.

Lately, here in this city and elsewhere in our country, a renowned champion for Christianity stood forth, and demanded opponents from the hosts of infidelity. This individual, himself of no importance, was supported and encouraged by those who claim to be ministers of the Gospel of peace. The arena is selected—the disputants are arrayed—these distinguished preachers of the Gospel take their seats as judges, with others alike distinguished for skepticism; a host of spectators of every class and character make up the assembly. Here the most sublime truths of our holy religion are ridiculed and derided: the most blasphemous epithets heaped upon the Saviour's person and character; and thus the public have been accustomed to hear what formerly it never would have endured. It matters not to say the objections were answered on the spot, and the railing met by railing. Objections are easier made than answered, and by those who compose such assemblies much better remembered. Thus have those who profess to be the guardians of Christianity debased it by their imprudence; thus has it been brought down from its high and holy eminence, to a level with the blasphemies of infidelity.

* Christian Advocate for 1836.
† Ibid, May 27.
‡ For example, the controversy in the Presbyterian church, between the Old and New School Divines, in which each party have endeavored to show the other to be destitute of religion: their ministers as having violated their vows, and fast hastening the one class to fatalism, the other to Socinianism and infidelity.

In the combined effort to suppress Popery in our country, we have seen much to lower the character of the Christian ministry in public estimation. A most furious and uncalled for attack made upon the clergy and members of the Roman Catholic Church. This elicited, as might have been expected, sharp replies; then rejoinders; then attacks on the private character of ministers and persons devoted to a religious life. In prosecuting these attacks, the public mind has been corrupted by the extensive circulation of the most revolting stories—by infamous biography, one following another—endorsed by ministers of the Gospel, published by theological booksellers, and advertised in religious newspapers. It has seemed to be the aim of these controversialists, to blacken the clerical character as much as possible. Multitudes have thus judged, if such be the character and conduct of some ministers of the Gospel, it may be of all. We hesitate not to say, many have been disgusted at this unholy strife; and have concluded, that the religion which called for such champions and such support can be of little value.†

A few years since it was discovered in New England that the cause of Temperance could be much better advanced by the establishment of special associations, than through the instrumentality of the Church of CHRIST. However much the good which has thus been effected, in the discussions which have arisen on account of the differing views of the members of these societies, we have seen much to weaken the respect heretofore entertained for the sacred volume; to cast reproach upon the character of our divine Saviour; to lessen the dignity of the most sublime mystery of our faith; and to traduce the character and destroy the influence of those ministers and those Christians who do not embrace the most ultra opinions.

The controversy which has originated in the Bible Society respecting the correctness of our translation of the Holy Scriptures, in reference to the manner of baptism, has done much injury. In papers conducted by members of that large sect, the Baptists, we have regretted to see with how much disrespect the characters of those under whose authority, and by whom, our admirable version was made, have been treated; how little their labors appreciated, or their work esteemed. My hearers, what measures could have been adopted, more directly calculated to let down the Bible in the estimation of the unlearned, than such disputes extensively circulated through the public papers?

The revival system has done injury to the cause of religion. I mean not here to condemn that increased and special attention to the subject of real religion which frequently attends the faithful exhibition of Gospel truth, and the use of the appointed means of divine grace. GOD forbid! but when I say *revival system*, I mean specially to refer to that system begun a few years ago, and which like a siroc has desolated the land. I will not *trust* myself to speak of this scheme: but I will speak in language of those who have had much experience, and who acknowledge they have been its abettors. Those set apart to traverse the country and promote these revivals, are called evangelists. This is their general character, and this the effect of their labors. Says one,‡ who, it is believed, has done much in this way himself, "the effects of the labors of evangelists are often most disastrous; they make a few sermons on a few favorite exciting subjects—go into a place—produce an excitement—make the impression that the minister is a dull, cold-hearted man—break up the people—this makes them feel that they must take hold and do their work while the evangelist is with them. When he leaves, the excitement abates—the work is abandoned. This is fatal to the interests of religion." Says another:§ "These evangelists are like those who break up civil governments. The influence of evangelists is to break up the established system and order of CHRIST'S house—they distract the Church and destroy the ministry," &c. Such being the character of these men, we are not surprised to find this description of their work in the Christian Advocate. Says a writer: Another cause of our recent loss in numbers results from the fact, that during the great revivals with which the different churches were favored, many persons were pressed into the societies without due regard to their fitness for membership. This was the case with all the leading denominations in our country. Indeed there seemed to be in many places a vieing with each other, not to say strife, for the ascendency in numbers and influence. Never shall I forget scenes of this description; the anxious seats and altars were supplied, and church books and class papers filled by a kind of violence. This process took the rounds, and was kept up by protracted meetings and other extra efforts, for months in succession. This state of things is succeeded by a loose tone of feeling, analogous to the human body after extreme excitement—a spirit of slumber. The consequence is, the Church has lost the power to command the confidence of the world—it is no longer, to the extent it formerly was, the light of the world. Communion with GOD is lost—private and family prayer neglected—the house of GOD is abandoned—its ministry and ordinances neglected and slighted. The Holy Bible is superseded by newspapers, novels, and other productions, calculated to vitiate the taste, corrupt the heart and estrange it from GOD and all good. Oh the times! the times! GOD save the Church and nation." Here is a full admission by its friends, of evils which have resulted from this pernicious system. There cannot be the shadow of doubt, that such extravagances, countenanced as they have been by men held high in the estimation of the members of these numerous sects, have caused some to become indifferent, others to doubt and hesitate, and many, very many, to discard the claims of the religion of CHRIST.

† The annals of religious controversy do not exhibit such another instance, where base calumny and detraction have been used to bring disrespect on the ministerial office.
‡ Mr. Kirk, of Albany.
§ Dr. Beecher.

It cannot be said of any other Christian nation under heaven, that scarcely a moiety of the children born within its limits have received Christian baptism. By one of the largest sects in our land, the baptism of children is wholly rejected as a popish error; by another it is only administered to the children of those who are esteemed pious; and in the late conference of another it was gravely argued, whether indeed baptism was at all necessary for admission to the Church, or even to the ministry. If this be, as the Church has always held, an ordinance of CHRIST, and if his ordinances be the channels through which his grace is bestowed, must not his religion decline when the primary rite is almost totally disregarded?

Such being the fact in regard to the increase of vice and immorality, and the decrease of religion, may not one of the causes be, that many of our distinguished men, and especially ministers, have spent their time, used their influence, and exercised their talents, more to promote the spiritual good and moral improvement of those of far distant lands, than of their own countrymen? While they are laboring for others, our own people are becoming "cast-aways."

May it not be, that the character of the preaching partakes too much of the spirit and temper of the times? Perhaps the truths of that Gospel, which is first "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," have not been faithfully proclaimed. Perhaps much previous opportunity for promoting that holiness of heart, and purity of life, which the religion of CHRIST requires, has been wasted in idle metaphysical speculations, or in advancing or defending some sectarian dogma, or in mere addresses to the passions, without enlightening the mind or convincing the understanding. We can hardly conceive it possible, if the Church had been in existence after the order of CHRIST'S appointment throughout the length and breadth of our land; if, by a suitable ministry, his example had been distinctly exhibited; if the absolute need of that faith which works by love had been enforced; if the pure morality of his Gospel had been preached; if from the ten thousand pulpits in our country, as many tongues had proclaimed the truth as it is in JESUS; that we should now be called to mourn over the increase of vice, and the decline of virtue and religion?

It thus appears, that in part, through the operation of these causes, which have most extensively prevailed in our country, the Bible has been brought into disrepute; the ordinances of the Christian religion desecrated; and the character of the Christian ministry traduced. Can we wonder, then, that the morality which this religion teaches is on the decline? Is it surprising that vice and wickedness grow and increase?

The cause of religion and virtue now suffers more from the hands of those who profess to be friends, than it ever has from the most active opposition of its avowed opponents. What a tremendous responsibility rests upon those who have been instrumental of producing such a state of disorder, confusion, and irreligion! It will require the labors of an age of ministerial faithfulness to undo all this mischief; long after the agitators of these novelties, and experiments, and disputes, shall have been called into eternity, will the evil effects of their imprudence and mistakes continue to operate and be felt.—*Rev. E. M. Johnson.*

ADDRESS OF BISHOP ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW-YORK, 1836.

MY BRETHREN OF THE CLERGY AND LAITY,—I apprehend it to be a useful custom to incorporate into these annual addresses to conventions, not merely facts which are interesting to the diocese concerned, as such, but those also which relate to it in its connexion with our Church at large. Such emphatically is the leading dispensation of Providence toward that Church, which has characterized the year since last we assembled. You anticipate me, doubtless, when I refer you to the call home which GOD has given to the late venerated and beloved presiding bishop of our Church. It was a source of great satisfaction to me to see the readiness with which the clergy and parishes of this Diocese so generally united in becoming expressions of the Church's sense of its heavy loss. My solicitude that this should be so, arose not from the fact that a sister diocese had been bereft of one of the best and ablest of bishops. She had, indeed, a claim for this, on our affectionate Christian sympathies, and would, doubtless, in any event, have had them. Nor was it because our presiding bishop had been taken from us. Agreeably to the standing rules whereby that office is held, its incumbent will always be the oldest of our bishops, venerable for long standing in the episcopacy, whose learning and experience may reasonably be expected to be a valued treasure to the Church, and whose counsels a wholesome guide in her proceedings; and therefore his loss will always be to be felt and deplored as common to us all. But in the lesson which our Church has wisely learned of the danger of an infringement on the scriptural and primitive principle of perfect equality among bishops, there is a careful and proper guarding of the office of presiding bishop from any other prerogatives than those which good order renders necessary in mere precedence in matters intrusted to the deliberation and action of the bishops as a body. Hence the office of presiding bishop has but a very remote, if any connexion with the bishops in their diocesan capacities, or with the Church at large. And therefore, save for the virtues of the man and of the bishop, his loss is hardly invested with *any* peculiar character. But, brethren, we were called to mourn that such an one as *Bishop White* was taken from among us. He belonged to us all in such a way as probably, since the death of the last of the apostles, no bishop ever belonged to any considerable portion of the Church of CHRIST. With no other official power and prerogative—save in matters of mere orderly arrangement—than has ever been common to all our bishops, his personal virtues, and uncommon professional talents, added to GOD'S blessing in giving him so sound a constitution, so well-ordered a mind, and so long a life, gained for him an influence and a moral power, of which it is difficult to say whether the meekness with which they were possessed, the important, invaluable, and enduring results to which they led, or the wide spread blessings which they have diffused, are most worthy of being noted. Let neither have the preference. Let them all be embalmed in our grateful remembrance in that union in which GOD was pleased to join them together. They have laid us all under a heavy weight of obligation. The humblest member, in the most retired section of our Church, while enjoying the rich blessings which that Church is peculiarly adapted to impart to her children, and to the community around her, is more indebted to that good man than to any other agent through whom GOD has brought those blessings to his hand and heart. For they flow from doctrines and worship restored by heaven-gifted reformers to the purity which had long given place to sore and idolatrous and desolating corruptions; and from the peculiarly happy development of those principles and operations of ecclesiastical order whose foundations were laid by the apostles, and martyrs, and other holy men of GOD'S Church in its earliest and purest days. And these sources of good to the Church, to its members, and to the community at large, were to be preserved among us when political animosity loathed almost every thing bearing the very name of England; when mere love of change craved whatever could be considered *new;* and when undisciplined and unsanctified ingenuity burned with the very fervent desire which it had to try in what varied shapes religion could be placed, and what new measures could be devised for the supposed advancement of its cause. Under these trying circumstances, the important first General Convention of our Church, that of 1789, assembled. Two bishops only composed its upper House. But they were the very two than whom we can hardly conceive that GOD could have raised up better. There was the venerable Seabury, who was the first, and for nearly three years the only, bishop of our Church, a man who well knew, who ardently loved, and who brought a scholar's learning, an apostle's zeal, a Christian's piety, and a hero's firmness, to defend whatever was scriptural, primitive, and good, in the principles, institutions, and operations of the Church. And with him was his next brother in our episcopacy, the long loved and honored White. The influence of such men could not but be favorably felt. Something was yielded in prudence; much was gained by enlightened and well-tempered firmness; and nought was sacrificed that principle demanded. Seabury lived but a short time to help to erect the edifice on the foundation which was laid so well. White was spared for yet nearly half a century, to carry on the good work; to help its prospering; to see the subduing influence, so honorable to both parties, of discreet concession; to add what appeared wanting; to remedy unforeseen evils; to consult, as safely might be consulted, the exigencies of the times in which, and the community for whose benefit, the Church existed; in short, to give the impress of his wisdom, forecast, and Christian consistency, to our whole ecclesiastical organization, and to our rapidly spreading ecclesiastical operations. He was spared until he had thought and done so much for us, and had had us so long, efficiently, and sincerely in his affections and prayers, that we might, if ever we could, let him go, that the day of his glory might dawn upon him. He has gone; and as far as death brings images to the mind, of distress, pain, and bodily agitation, he may be rather said to have been translated than to have died. He was not, for GOD took him.

In connexion with this heavy loss which our episcopacy has sustained, I would make grateful mention of the accession with which GOD has blessed it in the person of the Rt. Rev. Samuel A. M'Coskry, D. D., the first Bishop of the new, interesting, and rapidly increasing Diocese of Michigan; whose well adapted qualifications for usefulness, both in his diocesan sphere, and in his place as a member of the highest council of our Church, we have reason to regard as, by GOD'S blessing, a source of great and lasting benefit to the holiest and best of causes. His consecration took place during the last illness, and a few days before the death, of Bishop White, and was only the second of all that have ever taken place in this country, in which he was not the consecrator.

Having thus spoken of judgment and of mercy to our Church at large, I proceed, beloved brethren, to the required detail of my episcopal acts since last we were together.

On the Sunday after the adjournment of the last Convention, the sixteenth after Trinity, October 4, I consecrated Emanuel Church, Little Falls, Herkimer county, and at the same time confirmed 7, and admitted the Rev. George Bridgeman, Deacon, to the Priesthood.

In the evening of the same day, confirmed 25 in Trinity Church, Utica.

Seventeenth Sunday after Trinity, October 11, in Trinity Church, in this city, admitted the Rev. Daniel E. Brown, Deacon, superintendent of the mission at Green Bay, and the Rev. Edmund Embury, Deacon, missionary at Turin, Lewis county, to Priests' Orders, and Roderick H. Ranney, and John E. Watson, to the order of Deacons.

Saturday, November 14, confirmed 7 in St. John's Church, Phillipsburgh, Westchester county.

Twenty second Sunday after Trinity, November 15, in a school-room at Sing Sing, in the same county, the then usual place of worship of the congregation of St Paul's Church, confirmed 10; in the afternoon, baptized an infant, and preached, in Zion Church, Greenburgh, in the same county; and in the evening preached again in Sing Sing.

Tuesday, 17, laid the corner-stone of Christ Church, Patterson, Putnam county.

Friday, 20, consecrated St. John's Church, Monticello, Sullivan county, and in the afternoon confirmed 9.

Twenty-third Sunday after Trinity, November 22, instituted the Rev. Joseph F. Phillips into the rectorship of St. Luke's Church, Catskill, Greene county, and in the same church, in the afternoon, confirmed 17; and preached there again in the evening. Mr. Phillips had previously resigned the rectorship of Christ Church, Cow Neck, Queens county; where he is succeeded by the Rev. Moses Marcus.

Tuesday, 24, consecrated St. John's Church, Kingston, Ulster county, confirmed 9 there in the afternoon, and preached there again in the evening.

On Thursday, November 26, I enjoyed much satisfaction in being present, and assisting in the solemnities, at the consecration, by the Right Reverend the Bishop of New Jersey, of St. Matthew's Church, Jersey city, in that Diocese—a beautiful monument of the long and faithful pastoral labors of my old friend, and the revered preceptor of my youth, the Rev. Dr. Edmund D. Barry.

First Sunday in Advent, November 29, in St. Paul's Free Church, Brooklyn, admitted Charles Jones to the holy order of Deacons.

From this time my services were, for many

weeks, confined to this city and Brooklyn, and were as follows:—

Second Sunday in Advent, December 6, confirmed 24 in Trinity Church, *New York.*

Fourth Sunday in Advent, December 20, in St. Paul's Chapel, confirmed 34.

Second Sunday after Christmas, January 3, confirmed 26 in St. Ann's Church, *Brooklyn.*

First Sunday after the Epiphany, January 10, confirmed 22 in St. John's Chapel, *New York.*

Septuagesima Sunday, January 31, confirmed 28 in St. Mark's Church.

Quinquagesima Sunday, February 14, confirmed 46 in Christ Church.

From this time, until the month of April, it pleased God to suspend, in a great measure, and for a large portion of the time, altogether, ability to discharge my duties, by the severest fit of illness with which I have ever been visited. I should do injustice, beloved brethren, to my feelings, were not my heart, next to devout gratitude to the kind and good Being, who has so mercifully restored me, if possible, to even more than my ordinary health and strength, to be warmed with the most affectionate sensibility to the kind sympathies of friends and brethren which so largely alleviated my sufferings. May God reward them for it, and grant me grace to derive therefrom, as well as from his healing and restoring mercy, new inducements to give myself wholly and cheerfully to the one thing to which I was devoted when he saw fit to call me to the awful responsibilities of the episcopate. I know you too well, dear brethren, and I know too well the good Christian people as whose pastors and representatives you appear on this floor, to doubt that the effectual fervent prayers of which I so much stand in need, will be kindly offered in this behalf.

The immense accumulation of demands upon me during my illness, and the undiminished current of them since returning strength enabled me to give them any heed, will, I trust, be an accepted apology for too much of remaining delay in meeting them.

On the first Sunday after Easter, April 10, I recommenced the public discharge of episcopal duty by confirming 26 in St. Stephen's Church in this city.

Friday, April 15, consecrated Trinity Church, Brooklyn. This is the fourth church of our Communion in that city, which herein has set, and in arrangements for greater increase is still setting, an excellent example to other rapidly increasing cities and villages in our State.

Third Sunday after Easter, April 24, in St. Ann's Church, Brooklyn, admitted Calvin Colton, and Nathaniel P. Knapp, to the order of Deacons, and the Rev. William W. Niles, Deacon, officiating in a newly-formed congregation of colored persons in this city, to the Priesthood.

Mr. Knapp's services were soon engaged by the vestry of Grace Church, Jamaica, Queen's county, to supply the place of their rector, the Rev. William L. Johnson, absent in Europe on account of ill health. Since the return of Mr. Johnson, Mr. Knapp has continued to officiate as his assistant.

In the afternoon, confirmed 31 in St. John's Church, Brooklyn.

Fourth Sunday after Easter, May 1, instituted the Rev. Hugh Smith into the rectorship of St. Peter's Church in this city; that office having become vacant by the resignation of Rev. Thomas Pyne, who has returned to England; but whether he intends permanently residing there I am not informed. Mr. Smith, on his call to St. Peter's, resigned the charge of the Mission Church of the Holy Evangelists in this city, where he is succeeded by the Rev. Alexander Frazer; the Rev. Benjamin Evans, Deacon, whose ordination is hereafter to be mentioned, having been appointed to the station thus vacated by him, of missionary at Patterson, Putnam county, and North Salem, Westchester county.

Tuesday, May 3, in the morning I laid the corner-stone of Trinity Chapel, Rockaway, erecting by the corporation of St. George's Church, Hempstead; and in the afternoon, that of St. Mary's Church, Hempstead Harbor, both in Queen's county. On my way between the two, baptized a child in the parish of St. George's.

Friday, May 6, consecrated Zion Church, Wappinger's Creek, Dutchess county, and administered the communion; and preached there again in the afternoon.

Fifth Sunday after Easter, May 8, in St. George's Church, in this city, admitted the Rev. John L. Watson, Deacon, Minister of St. Anna's Church, Fishkill Landing, and Trinity Church, Fishkill, Dutchess county, to Priests' Orders, and in the afternoon confirmed 30 in the same church.

Mr. Watson has since removed with a letter of dismission to the Diocese of Massachusetts, and is succeeded at Fishkill Landing, by the Rev. Kingston Goddart, Deacon, whose ordination is hereafter to be noticed.

On the following morning I set out on a visitation of several weeks; of the services of which, the following is an account:—

Tuesday, May 10, in St. George's Church, Schenectady, confirmed 33.

Wednesday, 11, preached, afternoon and evening, in the Presbyterian church, Amsterdam, Montgomery county, for the parish of St. Ann's Church, in the neighboring village of Port Jackson, where the vestry are now engaged in the erection of a church. This parish is a revival of an ancient one in the same neighborhood, St. Ann's, Fort Hunter, of which the church, erected in the reign of Queen Anne, of England, being in a state of decay, was taken down some years since.

Ascension Day, Thursday, May 12, in St. John's Church, Johnstown, in the same county, confirmed 2 in the morning, and in the afternoon baptized an adult and a child.

Friday, 13, preached in Emanuel Church, Little Falls, Herkimer county.

Saturday, 14, preached in the Methodist chapel, Herkimer, in the same county, for the parish of St. Luke's Church, in the neighboring village of German Flats, which is yet without a church.

Sunday after Ascension, May 15, instituted the Rev. Pierre A. Proal into the office of rector of Trinity Church, Utica, vacated by the resignation of the Rev. Benjamin Dorr, who has removed to this city, and is industriously and usefully engaged as Secretary to the Domestic Committee of the Board of Missions. Mr. Proal had previously resigned the rectorship of St. George's Church, Schenectady, an office which he had filled for 14 years in a manner on which, being in Schenectady about the time of his departure, I saw the best comment in the evidence given of the feelings with which the connexion is dissolved between a faithful pastor, and an affectionate and confiding flock. He is succeeded in Schenectady by the Rev. Aldert Smedes, jun., who has resigned the situation of assistant minister of Christ Church in this city.

In the afternoon of May 15, confirmed 8 in St. Stephen's Church, New Hartford, Oneida county; and in the evening, 20 in Trinity Church, Utica.

On Monday, May 16, after marrying a couple in Trinity Church, Utica, I returned to Herkimer county, where my duties were as follows:—

Tuesday, 17, in Trinity Church, Fairfield, confirmed 11, and preached in the afternoon in a meeting-house belonging to various denominations in Middleville.

Wednesday, 18, baptized 2 adults, and confirmed 8, in a similar edifice, for the parish of Grace Church, Norway.

Thursday, 19, having returned to Oneida county, baptized 2 adults, confirmed 8, and administered the communion, in St. Paul's Church, Holland Patent, and preached there again in the afternoon.

Friday, 20, confirmed 15, and administered the communion, in St. Peter's Church, Oriskany, and preached there again in the evening.

Saturday, 21, confirmed 10, and administered the communion, in Zion Church, Rome.

Whitsunday, May 22, confirmed 31, and administered the communion, in St. Paul's Church, Paris, and preached there again in the afternoon.

Whitsun-Monday, May 23, in the Presbyterian Church, Hamilton, Madison county, for the parish of St. Thomas' Church, preached and administered the communion; in the afternoon confirmed 12; and preached again at a later hour.

Whitsun-Tuesday, May 24, preached twice in St. Stephen's Church, Perryville, in the same county.

Wednesday, 25, commenced a visitation of Onondaga county, by confirming 7 in Christ Church, Manlius, and preaching there again in the evening.

Thursday, 26, confirmed 6, and administered the communion, in Trinity Church, Fayetteville, and preached there again in the evening.

Friday, 27, preached twice in St. Mark's Church, Jamesville, confirmed 5, and administered the communion.

Saturday, 28, instituted the Rev. Francis T. Todrig into the office of rector of St. Paul's Church, Syracuse, and in the afternoon confirmed 9. Mr. Todrig has since resigned this office, and accepted the rectorship of St. John's Church, Ithaca, Tompkins county.

Trinity Sunday, May 29, preached in the morning and evening in St. Paul's Church, Syracuse, and in the afternoon in the Apostolic Church, Geddes.

Monday, 30, confirmed 1 in Zion Church, Onondaga.

Tuesday, 31, preached in St. John's Church, Marcellus.

Wednesday, June 1, confirmed 6 in St. James' Church, Skaneateles.

Thursday, 2, preached morning and afternoon in Christ Church, Pompey, and in the evening, in the Methodist chapel, Cazenovia, Madison county.

Friday, 3, entered Chenango county, and commenced my services there by confirming 24 in Christ Church, Sherburne.

Saturday, 4, consecrated Emanuel Church, Norwich, and administered the communion, and in the afternoon confirmed 14 in that church.

First Sunday after Trinity, June 5, in St. Paul's Church, Oxford, baptized 2 adults, and confirmed 10, and preached there again in the afternoon.

Monday, 6, consecrated Zion Church, Greene; the chancel of which, I think it my duty to observe, comes nearer to what a chancel should be, than any which I had previously seen, combining, as it does, the important requisites of sufficient heighth and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual, they ought not to be concealed from the people. And yet in such chancels as are usually provided in our churches, the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view, as if performed behind an intervening screen.*

In the afternoon, in the same church, baptized an adult and a child, and confirmed 12.

Tuesday, June 7, in the same church, admitted the Rev. John V. Van Ingen, Deacon, the missionary at Greene, to the Priesthood; and in the afternoon preached there again, and, in conjunction with the missionary, catechized the children.

Wednesday, 8, in the Methodist chapel, Coventry, for the parish of Trinity Church, baptized an adult and a child, and confirmed 4; and preached there again in the afternoon.

Thursday, 9, in St. Peter's Church, Bainbridge, confirmed 6, and preached there again in the afternoon.

Friday, 10, consecrated Christ Church, Fayetteville, and administered the communion, and in the afternoon confirmed 24. These were peculiarly interesting services to me. I first heard of the zealous efforts of a small body of Episcopalians in this place, about five or six years ago. Through means placed at my disposal by the Society for Promoting Religion and Learning, I was enabled to send them a small collection of books illustrative of the distinctive principles of the Church. These, with the occasional services of neighboring missionaries, were the means, by God's blessing, of keeping the little flock together, and gradually adding to their number, until they could be favored with more frequent clerical ministrations; and the result of the whole has been the erection and consecration of their beautiful church, and an increasing and well ordered parish, characterized by enlightened attachment to the Church, and blessed, in a good degree, with the renewing and sanctifying influences of the grace of God. It is one of many most encouraging instances which our Diocese affords of the lasting benefits attendant on the distribution of good books, and the encouragement of missionary labors.

Festival of St. Barnabas the Apostle, Saturday, June 11, consecrated Immanuel Church, Otego, Otsego county, and confirmed 2; and in the evening confirmed 8 in St. Andrew's Church, New Berlin, Chenango county.

Second Sunday after Trinity, June 12, in Exeter, Otsego county, in the morning preached in the Presbyterian church, and in the afternoon, in the Methodist church, baptized 2 adults, and confirmed 5, for the parish of St. John's Church.

Monday, 13, preached, morning and afternoon, in St. Luke's Church, Monticello, in the same county.

Wednesday, 15, in St. John's Church, Delhi, Delaware county, admitted the Rev. Thomas S. Judd, Deacon, who had been canonically transferred from the Diocese of Connecticut, and become the minister of the parish, to the Priesthood; and in the afternoon, confirmed 20.

Friday, 17, in Trinity Church, Rensselaerville, Albany county, admitted the Rev. William Morris, Deacon, the assistant minister of that church, and of St. Paul's, Oakhill, Greene county, to Priests' Orders; and in the afternoon, baptized an adult, and confirmed 8. Mr. Morris has since resigned those stations.

On Saturday, 18, while on my journey homeward, I baptized a child in the parish of St. Luke's Church, Catskill, Greene county.

Third Sunday after Trinity, June 19, in St. Thomas' Church, in this city, admitted Pierre P. Irving to Deacons' Orders. Mr. Irving's services were immediately retained by the vestry of St. Thomas's as a temporary supply, rendered necessary by the absence of the rector, the Rev. Dr. Hawks, who had gone to England, under the authority of the General Convention, for the purpose of procuring copies of documents throwing light on the early history of our Church; and whose recent return, after a very faithful and successful prosecution of the object of his agency, it gives me much pleasure to be able to record.

* The floor of the chancel should be at the very least two feet higher than that of the church; and it should be so large as to allow a perfectly easy passage between the altar and the rails, and to admit of being occupied by a number of clergy on solemn occasions.

THE CHURCHMAN.

SATURDAY, OCTOBER 15, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Diocesan Convention.—The Convention met, as stated in our last, on Thursday, the 6th instant. The morning service was read by the Rev. Francis L. Hawks, D. D., assisted by the Rev. John Reed, D. D., and the sermon was preached by the Rev. Evan M. Johnson. The Rt. Rev. Dr. Kemper was present, and invited to attend the sittings of the Convention.

The names of the clergy having been called, the Rev Dr. Hawks was chosen secretary, and appointed the Rev. Francis H. Cuming his assistant.

The Bishop then read his address.

A communication was next read from the Vestry of Trinity Church, enclosing a vote of the Vestry of $30,000 to the diocesan fund, on specified conditions; with a view to relieve the Bishop of all parochial charge, and enable him to devote himself entirely to the duties of the episcopate. This communication, together with so much of the Bishop's address as related to the same subject, was then referred to a special committee.

A correspondence was then read, which had taken place between the Secretary, as the organ of the Convention, and the Vestry of Trinity Church, in relation to the lands at Fort Hunter.

Standing committees were then appointed by the Chair on the incorporation of churches, on the diocesan fund, on the treasurer's report, and on the Theological Seminary; after which the Convention adjourned.

On Friday morning, after the usual preliminaries, the Secretary read an invitation from the Chancellor of the University to the Convention to be present at the exercises of the Annual Commencement; which was, on motion, respectfully acknowledged and declined, on the ground that the sittings of the Convention prevented its acceptance.

The House proceeded to the election of the standing committee, and of delegates and supplemental delegates to the General Convention.

Standing Committee.—Rev. Drs. Lyell, Berrian, McVickar, and Anthon, of the clergy, and T. L. Ogden, Wm. A. Duer, Wm. Johnson, and Floyd Smith, of the laity.

Delegates to the General Convention.—Drs. Lyell, Milnor, Anthon, and Hawks, of the clergy, and P A. Jay, T. L. Ogden, Stephen Warren, and James Emott, Esqrs., of the laity.

Supplemental Delegates.—Rev Drs. Eastburn, McVickar, Berrian, and Mr. L. P. Bayard; Messrs. Wm. Johnson, P. G. Stuyvesant, John T. Irving, and Floyd Smith, of the laity.

The report of the Committee who were appointed at the last Convention on the subject of the division of the diocese was read and the Committee discharged.

The Committee on the proposition of Trinity Church in regard to the support of the episcopate reported in favor of accepting the proposition, and the report was adopted.

The standing committees on the incorporation of churches, and on the treasurer's report, made reports, in which the Convention concurred.

Floyd Smith, Esq., having resigned the office of treasurer, C. N. S. Rowland, Esq., was appointed to the same.

The Convention here adjourned, and met again at six, P. M.

Rev. Dr. Anthon moved a reconsideration of the vote of the morning, discharging the Committee appointed by the last Convention on the division of the diocese. The House agreed to the reconsideration, when it was resolved, that the same Committee be continued until the next Convention.

Mr. Stuyvesant then called up a report laid over at the last Convention respecting the law for incorporating religious societies in the State of New York; when the report, and the bill proposed by the Committee to be submitted to the legislature of the State, with a request that it might be enacted as a law, were read.

On motion of Mr. Hoffman, it was resolved that the subject be referred back to the same Committee, to report what amendments of the present law are advisable in respect to the qualifications of voters at the first, and other elections of wardens and vestrymen; and as to the necessity of the presence of the rector at all meetings of the vestry; and as to the rector's being the presiding officer to hold the annual elections for vestrymen.

On motion of Mr. Whittingham, it was resolved, that the Committee be instructed to prepare a report, to be appended to the Journal of the present Convention.

The House then adjourned, and met again on Saturday morning.

After the business of the day was finished, a brief but very impressive address was delivered by the Bishop; at the close of which the Convention united with the Bishop in singing and prayer, and adjourned, *sine die.*

Reasons against Episcopacy.—We shall now resume our examination of the reasons which the Christian Intelligencer teaches its readers to give for not becoming members of the Episcopal Church. In one respect we have been gratified with the publication of these reasons: it shows that the late works on the subject of episcopacy have excited a spirit of inquiry among those who have long been taught to think that the subject is unworthy of attention: that the reasons which have induced Congregationalist and Presbyterian clergymen to take so painful and important a step as to renounce their former connexions, and cast in their lot among strangers, are beginning to operate on the minds of the people of the Congregationalist and Presbyterian denominations. It is professedly with a design of counteracting the influence of these reasons that the Christian Intelligencer comes out with its counter "reasons" for not being a member of the Episcopal Church; and if we show the utter futility of these "reasons," it is no more than we hold ourselves ready to do at all times, when the occasion requires. In the discharge of such a duty we have no exclusive or sectarian feelings: if we wish others to become members of the Episcopal Church, it is not with any desire of victory for our own cause or party, considered as our own; it is because we are impressed with a great moral which ecclesiastical history attests, that schism sooner or later ends in heresy; it is because we believe that those denominations who have rejected episcopacy and a liturgy, have rejected the order and worship of Christ's Church, and in so doing have violated its unity: and thus, however they may retain for a time sound doctrine, which is indeed the foundation of Christ's Church, yet inasmuch as they have renounced the discipline and worship of the Church,—the appointed safeguards of its doctrine,—they have opened the way for the surreptitious introduction, and final triumph, of heresy and infidelity. It is therefore out of love to the *truth* or *doctrine* of the Scriptures, that we contend for the *unity* of the Church; it is from a conviction that order and worship, as well as doctrine, are necessary to the integrity of the Church, that we contend for them; and it is from a conviction that episcopacy, and the liturgy and usages connected with it, in the Protestant Episcopal Church are substantially the same as they were left in the primitive Church by apostles and apostolic men, that we are ourselves members of the Episcopal Church. Impressed with these views we are compelled to regard the reasons which are given for not becoming a member of the Episcopal Church, as so many reasons in favor of schism, in favor of widening and perpetuating the breaches in Christ's Church, and thus exposing it to the sneers of its enemies, and crippling it in its struggle with infidelity and heathenism. Surely, then, it becomes us to examine and refute these reasons for the good of our common Christianity.

That we may do no injustice to the writer, we shall publish his reasons before we reply to them.

"I cannot be a member of the Episcopal Church. 2 Because the power with which the bishop is invested, and the duties which are assigned to him in particular, are wholly without scriptural authority or precedent. To him is supposed to be committed the government of the Church in his diocese, so that he rules over it, and "the inferior clergy" in it, as they are called, pretty much in the same manner as a king rules over his subjects. The whole of which is at utter variance with Matt. xx. 25–27, and xxiii. 8. The power of ruling in the Church is also never ascribed to the bishop as distinguished from the presbyter, but is in direct opposition to this view of the case, declared in 1 Tim. v. 17, to belong to the latter."

The comparison of "a bishop" to a "king" is extremely vague, but seems intended to express the notion that the "inferior," or, more properly, the subordinate clergy possess no ecclesiastical rights of their own, and that the power of the bishop is arbitrary and despotic. We hope it is no breach of courtesy—as we are sure it is not of truth—to say that such a charge is false and senseless. The same charge may be applied to officers of any society, civil or ecclesiastical, and of course recoils on Presbyterians themselves. Have the officers of our civil government no rights because they are bound to act in obedience to the laws as administered by their superior officers? Or is the superior officer in the army or navy a "king," because he rules within the limits of the law those under his command? Had the rulers of hundreds, and rulers of fifties, and rulers of tens appointed by Moses no rights because they acted under the rulers of thousands? Have the Presbyterian clergy no rights because they act under the Westminster Confession? Do they consider themselves "kings" because they are pastors, and are the deacons and people destitute of rights because they are under the spiritual charge of their clergy? For aught we know, Presbyterian ministers may lord it like "kings" over their people, and if so, no wonder they come out with their reasons against episcopacy; for bishops are the very officers they need to bring them to order, reclaim them from those erratic movements, which so often disturb the peace of their Church, and reduce them to a wholesome obedience to the law. This we confess that our bishops can do over all restless, pragmatic, and new-light clergymen—if such there be—among us. But let it not be thought that our bishops are therefore despots, or that our subordinate clergy have no rights of their own. No: we have a body of laws or canons according to which our bishops govern; and by these, presbyters have their peculiar rights secured to them as well as bishops; and if a bishop, in contravention of the canons, should violate these rights, he is liable, like any other delinquent, to be presented, tried, and degraded. But subordination, be it remembered, never yet destroyed or confounded rights: on the contrary, it is their greatest preservative.

As to the passages in St. Matthew, they prescribe the spirit which should actuate those who are called to be officers in Christ's Church, and are no more an argument against bishops in the Episcopal Church than against elders in the Presbyterian Church. The verse from Timothy, and the next but one which follows it, prove the very reverse of what the writer asserts. To show this, we shall not merely refer to the verses, but insert them: "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. Against an elder receive not an accusation, but before two or three witnesses" Is it not manifest from these verses that Timothy himself is regarded by the apostle as having an authority not only "distinguished from," but superior to, the "elders," some of whom he was thus to account worthy of double honor, and against others of whom he was to receive accusations? With this epistle for our guide, we may see that Timothy himself was a diocesan bishop, governing his subordinate clergy according to the rules or canons prescribed by an inspired writer.

We shall give another extract, and despatch it as briefly as we can.

"To the bishop is also supposed to be committed the sole power of ordaining the clergy—a supposition which is without any scriptural authority, or countenance from the history of the churches, even after they last departed from the purity of the faith, and had introduced a species of episcopacy. Thus, Timothy is said to have been ordained 'by the laying on of the hands of the presbytery' Firmilian, bishop of Cesarea, says, that 'in elders is vested the power of baptizing, imposition of hands, and ordinations.' When the churches had so far departed from the purity of the faith as to introduce a species of episcopacy, we learn from the testimony of ancient ecclesiastical writers, that the bishop was chosen by the presbyters, from among themselves, and in place of having the sole power of ordaining them, if the practice of the presbyters of Alexandria is to be regarded as in accordance with the universal practice of the Church in their days, they actually ordained him after they had elected him."

Timothy, we are here told, was ordained "by the laying on the hands of the presbytery." This text must be quoted from a Presbyterian Bible, as it does not occur in the standard version. The standard version reads, "*with* the laying on the hands," &c., denoting the act of the presbytery to be merely of a concurrent or approbatory nature. To find *by* whom the office was conferred, we must look elsewhere. In 2 Tim. i. 6, St. Paul says, "Stir up the gift of God which is in thee by the putting on of my hands." From a comparison of the two passages, it appears that Timothy was ordained *by* Paul, *with* the concurrence of the presbytery. Was this substitution of *by* for *with* accidental?

Firmilian, we are told, says that "in elders is vested the power of baptizing, imposition of hands, and ordinations." Not exactly: Firmilian says, "All power is constituted in the Church, where elders preside; who possess the power of baptizing, laying on of hands, and ordination."* But let that pass. Have not bishops the powers of elders, and may they not be called elders? Assuredly they may; and it will be found by reference to Firmilian's epistle, that, almost in the next sentence to the one above quoted, he refers to the very presiding elders here mentioned as bishops. But have elders the powers of bishops? Are they ever called bishops by Firmilian, or any writer of his age? *This* is the question; and a passage from Firmilian to prove this would be something to the purpose, but something which has never yet been, and never will be produced. Presbyterians bring two passages, one from Tertullian, the other, this of Firmilian, to prove that a bishop is called a presbyter; but, though often challenged, we are not aware that they have brought one passage yet from these authors, or their contemporaries, to prove that a presbyter is called a bishop.

"We learn from ecclesiastical writers," says the Intelligencer, "that the bishop was chosen by the presbyters from among themselves." True, but *we* are not so high church as this writer would have us; for among us the bishop is chosen by the *laity* and presbyters, from among the latter. But it is added, that in the Church of Alexandria the bishop was so far from ordaining the presbyters, that "they actually ordained him after they had elected him." Ah, indeed! This fact, if fact it be, is something to the purpose. Let us look to it.

In the first place, it should be remembered, that if the fact were true, it would furnish but a single precedent, and one which is in opposition to the example and practice of all other churches before the Reformation. The writer says, "*If* the practice of the presbyters of Alexandria is to be regarded as in accordance with the universal practice of the Church in those days," &c. But allowing the practice to be as he states, was it in accordance with the universal practice? No; it was not: and the writer, if he knows any thing of the subject, knows it was not.

But is the fact as the writer represents it? Did the presbyters in the Alexandrian Church at any time consecrate their bishop? We answer, No; nothing of the kind. It is indeed asserted that there was at one time, for the space of about forty years, an irregularity in the Church at Alexandria, and the assertion is based on a single passage of St. Jerome. But this irregularity respects the *election* of their bishops, and not their *ordination:* it was anciently customary for the bishop, in case of a vacancy, to be *elected* as well as *consecrated* by bishops; and the alleged irregularity is, that the bishop at one time in the Alexandrian Church was elected by *presbyters*, and not either elected by the people or nominated by the bishop who was his predecessor in office. But it is very doubtful whether even this irregularity existed: and though it has been added by Selden, that the bishop was consecrated by the presbyters, yet this assertion is destitute of all foundation, being no way countenanced by the passage in Jerome, the single prop of the whole story † To such shifts are Presbyterians driven! They catch at a single practice referred to in a single passage of a single author; and even this single testimony, when examined, turns out to be—*nothing!*

The remaining "reasons" given by the Intelligencer why he cannot be a member of the Episcopal Church are classed under the three heads of the baptismal service, confirmation, and the burial service. We deem it unnecessary to expose these "reasons" in detail, because they consist wholly either of such palpable misapprehensions as any intelligent Episcopalian can remove, or of such downright misrepresentations as any honest Presbyterian would disown. Of the former class are the cavillings in regard to the obligations of sponsors, and the regeneration of infants. Of the latter class are the assertions that we practice the consecration of burying-grounds, and that the officiating minister in the burial service says, "Forasmuch as it has pleased God to take unto himself the soul of our dear brother, (or sister,) here departed." Now the truth is, we have no such custom as the consecration of burying-grounds, and the words quoted are not to be found in our burial service. And yet not content with thus falsifying our service, the writer goes on to indulge in a strain of declamation against the awful presumption and impiety of reading it at "all funerals," even over "hardened sinners" and "abandoned infidels;" and then he adds, "Such is the religion of the Episcopal Church!" Nay, more, while compelled, in order to make a show of opposition, to resort to such egregious subterfuges and calumnies, this writer, this clergyman, as we must suppose him to be, has yet the audacity to say, that "the general silence" of his brethren in regard to the Episcopal Church is "an evidence of their forbearance in relation to its weaknesses and errors." Now to a sensible man this speech must appear

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* Omnis potestas et gratia in Ecclesia constituta sit, ubi præsident majores natu, qui et baptizandi et manus imponendi et ordinandi possident potestatem.

† Nullâ omninò de jure factâ mentione de facto tantummodo loquitur, illudque tam breviter tamque obscurê tradit, ut vix quid voluerit intelligas. Presbyteri unum ex se electum, in excelsiori gradu collocatum Episcopum nominabant. Quo jure quave injuria hoc factum sit, Hieronymus non dicit; imo quid aliud fecerint quàm quod Episcopum nominarint non docet. Vult quidem Seldenus ex verbis Hieronymi colligi debere, patriarcham à presbyteris electum et ordinatum fuisse, cum Hieronymus neutrum doceat. Dicit quidem Episcopum ex presbyteris electum, à presbyteris non dicit; potuit autem ex presbyteris ab aliis eligi, vel a populo, vel ab Episcopis aliis; et sanè videntur ab antiquissimis temporibus à populo eligi Alexandriæ episcopi. —Sed Hieronymus neque modum in electione quod ad suffragia cæteris presbyteris datum aut concessum commemorat, nisi quod ex ipsis de facto usque ad Heraclam, Episcopus eligeretur et ab ipsis promulgaretur.—*Pearson*, Vindic. Epis. Ignat. part i. cap. 11, p. 156.

TRANSLATION.

"St. Jerome, without making any mention of the right, speaks only of the fact, and delivers what he says so briefly and so obscurely, that it is hard to understand his meaning. The presbyters (says he) called one their bishop, who was chosen from among themselves, and placed in a higher degree. But he does not say whether this was right or wrong; nay, he does not so much as say that they did any more than call him bishop. Selden, indeed, would have it, that it may be gathered from Jerome's words, that the presbyters elected and consecrated their patriarch, when, in truth, he says no such thing. He says, indeed, that the bishop was chosen from the presbyters; but does not say that he was chosen by the presbyters. For, for all he says, others might have chosen him from the presbyters, that is, either the people themselves, or other bishops might have done it. And indeed the bishops of Alexandria seem to have been chosen by the people, from the earliest times. But St. Jerome neither tells the manner of the election, as to what concerns the voting, nor the ceremonies used at the consecration; nor does he speak of any privilege which the presbyters enjoyed beyond others, except only that in fact the bishop was chosen from them, till the time of Heraclas, and that he was proclaimed by them."

very vain, very boastful, and very silly. The writer in the Intelligencer at least has produced an article which is a very focus of evasion, contradiction, and calumny, and has therefore furnished a better reason for his past and future silence than an affected "forbearance toward our weakness and errors." We fear that those who follow him with their reasons against episcopacy and the Episcopal Church, will succeed no better; and we advise all dissenting ministers, therefore, unless they would forfeit their credit for "forbearance," to preserve a silence unbroken as the grave. Or if they must speak, let them exchange the carpings of ignorance, bigotry, and the mortified sense of defeat, for the language of just and honorable eulogy: let them imitate the candid and magnanimous of their own persuasion, who can speak of the Episcopal Church as a Church "whose doctrines are derived from the clear foundations of holy Scripture, whose polity and discipline are founded upon the most uncorrupted models of antiquity, which has stood unshaken by the most furious assaults of Popery on the one hand, and of fanaticism on the other—has triumphed over all the arguments of its enemies, and has nothing now to contend with but their slanders and their calumnies.*

* Dr. Blair, as quoted by the Church Advocate.

INSTRUCTION OF THE COLORED PEOPLE. — The following article has been delayed from some doubts as to the propriety of its insertion. Had we declined it entirely, the writer might have supposed us insensible to the moral and spiritual interests of those whose cause he pleads. Had we inserted it entire and without qualification, we should have made ourselves responsible for more than we know to be true, and should have been probably understood to sanction an opinion which we are by no means prepared to sanction. Our meaning will be apparent to the reader as he proceeds with the communication.

"Ethiophia shall stretch forth her hands."

NOTHING proves more conclusively man's fallen condition than the disregard which even Christians too often exhibit toward their less fortunate neighbors. Our Saviour teaches, "Whatsoever ye would that men should do unto you, do ye even so to them." This law Christians promise to obey. It obviously applies to all races, sexes, and conditions. Our LORD evidently designed to include the whole human family, to prevent his children from entertaining those petty and groundless prejudices against each other, which too often degrade and disgrace our nature. He wished his disciples to recognise a neighbor in every descendant of Adam, and to use all proper exertions to better the condition, and brighten the prosperity, of the human family. Oh! how his Holy Spirit must be grieved at the present condition of the world! He witnesses exactly the reverse of what he desires!

"Man's inhumanity to man
Makes countless thousands mourn."

Man, the head of animated nature, often prostitutes the gifts and talents committed to his care, to the most unholy purposes. Even those who confess before men that "JESUS is the Christ," and promise to live as he commands, are frequently guilty of departing from the spirit of his just and righteous laws! But for his meritorious intercession we should indeed be in a most awful condition: through him, the most imperfect may be washed from guilt, and presented without spot or blemish to our heavenly Father.

The greatest unkindness which an intelligent can practise toward an ignorant being is, to keep him in ignorance of himself, and of "that knowledge which maketh wise unto salvation." Knowledge is power, and virtue, and happiness, and wealth; it is the handmaid of religion; it is the source from which all our purest enjoyments proceed. The eminent Locke says, that "happiness consists in what delights and contents the mind." The eagerness with which knowledge is sought after, by our parents and legislators, shows that it is duly estimated. Man, without a knowledge of the laws of GOD, and of himself, is a poor, weak, superstitious creature; a slave to unholy lusts; a prey to the most degrading passions. Ignorance is the prolific mother of vices, and all the abominations which stalk abroad in the earth; it begets in the minds of its wretched victims a distrustful feeling toward our fellow men, which no strength of argument can remove, no power of reasoning overcome; it is incompatible with happiness, and is the most successful opposer of religion and godliness. It is, therefore, the duty of all men, of Christians especially, to diffuse as much knowledge as possible, particularly of GOD and his laws, among the human family; for the soil of ignorance is uncongenial to Christianity, and to all that is amiable and lovely in the character of men.

This statement of Christian duty is, we think, rather too vague. It had been better, in our judgment, to say, that it is the duty of all persons, of Christians especially, to diffuse among men of all classes of society, such knowledge as is necessary to salvation, and calculated to promote their comfort and happiness in the class to which they respectively belong. Knowledge, like all other blessings, is valuable in its place; but is so far from valuable that it is often positively pernicious out of its place. The man who should attempt to teach his servants to read Virgil and Plato, or give them lessons in Mathematics, and Natural and Moral Philosophy, would do, we think, a very foolish deed; and if by this means he spoiled his servants by filling their heads with notions that unfitted them for the duties of their station, his conduct would be worse than foolish, it would be wicked. We confess we do not look for salvation to the schoolmaster, nor yet to Lord Brougham, and the brilliant inventions of Useful Knowledge Libraries and Penny Encyclopedias. The knowledge which we are most anxious to diffuse, is the knowledge of that Gospel which brings salvation to all classes of men,* and teaches them the duties which belong to their several classes respectively. And we confess we should augur better for our country and the world, if half the enthusiasm which is felt for the diffusion of worldly knowledge were expended in the inculcation of one old-fashioned lesson of our Catechism: that, viz. which teaches men "to submit themselves to all their governors, teachers, spiritual pastors, and masters; to order themselves lowly and reverently to all their betters; and to learn and labor truly to get their own living, and to do their duty in that state of life in which it has pleased GOD to place them."

The next paragraph of the communication states that "there are in the United States two million and a half of people," whose moral and social condition it proceeds to describe. This description in our judgment is exaggerated; and acting according to the light we have, we cannot become responsible for its publication. Our correspondent may be right, but we should not feel justified in publishing his statement unless we knew him to be right. We pass on, therefore, to the next paragraph.

This scene of degradation and wretchedness is occasionally interrupted by a prospect, which, like an oasis to a weary and exhausted traveller, gladdens the eye, and encourages the hope that better things are in store for these benighted people. Sunday schools and other means of enlightenment are being instituted for their benefit. I am proud to say, that in our parish a Sunday school for the improvement of these people has been in operation for some time, and has been attended with the most cheering results. In the male Bible class, we have seen the hoary-headed man of ninety, and the boy of fifteen, "search the Scriptures" with eagerness, and receive instruction with docility. Schools might and should be established for the religious instruction of the negroes wherever the Church exists. We have many inducements to labor for them;* they are quick to perceive, eager to learn, and unusually grateful to those who manifest an interest in their welfare. Our State contains many schools, the object of which is to benefit the negroes, though many more are yet needed. I entreat my fellow-laymen, of every clime and section, to assist in a work which is so full of promise. The Church expects every man to do his duty—old and young, rich and poor, male and female, all who have been baptized, are exhorted to engage in the enterprise. The strong holds of Satan are to be broken down, worldly prejudices removed, the ignorant guided into the paths of peace, the vicious reclaimed, the wavering confirmed, the weak strengthened, and the influence of Christianity extended, by Christian exertion. Come, then, ye sons and friends of the Church, let your actions in future correspond with your professions. Come, minister and people, "with one consent," and "the powers of darkness" will be overturned, the sin-bound soul will be released from its captivity, and the minds of a wretched, worthy, and long neglected people will be directed to the cross of that Saviour who died that we might live. That our Father in heaven may teach us his will, and enable us to discharge our duty to all men, is, and shall ever be, the prayer of a

KENTUCKY CHURCHMAN.

Louisville, Ky., Sept. 16, 1836.

Now all this in one point of view is very right and excellent, but in another point of view is, at least, in our judgment, very wrong and pernicious. If our correspondent means to encourage his fellow Christians to communicate by all lawful means, to the people of whom he speaks, that knowledge which maketh wise unto salvation, his design is praiseworthy, and he will receive, we doubt not, the countenance and thanks of every section of the Church from Maine to Florida, and from the Atlantic to the Mississippi. If he means to urge us, where there is no legal impediment to the contrary, to impart to the colored population the elements of useful knowledge, he still has our sympathies and approbation. But if he is to be understood to disparage the sufficiency and efficacy of *oral instruction* in opposition to those who, under certain circumstances, have adopted that system exclusively, we are not prepared to sustain him; and further still, if he means to advocate the communication of knowledge by other means than that of *oral* instruction, in those places and to those people where and to whom other means of instruction are forbidden by law, we not only dissent from him, but we think his object to be morally wrong and pernicious. All the knowledge which is necessary to salvation, all the knowledge of our duty toward GOD, and our duty toward our neighbor, may be communicated by *oral* instruction: and therefore a law of the land interdicting other means of instruction, does not trench upon the law of GOD. And the law of the land, unless it be in plain contravention to the law of GOD, ought on every principle of Christian duty to be obeyed.

We are confident that our correspondent has written with the best intention, and we may be wrong in supposing that he designed to favor the practice which we have censured. For fear of misapprehension, however, we have thought it desirable plainly to express our own view of the subject.

* We have been informed that many *good people* in a far-famed eastern city are "conscientiously opposed" to teaching negroes to read the Bible. Can this be so? Our mayor requires all persons to whom colored orphans are bound, to teach those orphans to read and write.

* Titus ii. 11. The apostle had been describing the duties of the old and young, masters and servants, &c., and therefore when he adds, that "the grace of GOD, which bringeth salvation, had appeared *to all men*," he must be understood to mean persons of all ages and classes in society. "Πασιν," says Dr. Bloomfield in his Critical Digest, "all of every nation, rank, age," &c. And after an exposition of the whole passage, he adds, "Such is the general scope of this noble portion of Scripture, than which, none more plainly breathes inspiration."

ANNIVERSARY CELEBRATION.—The joint anniversary of the Tract Society, the Auxiliary Bible and Common Prayer-book Society, and the Education and Missionary Society, was held in St. John's Chapel, on Thursday evening, the 6th instant. The Right Rev. Bishop Onderdonk was present, and opened the meeting with prayer. For the following further particulars, we are indebted to the Secretary of the meeting.

"The Report of the Tract Society was read by the Rev. L. P. Bayard, of the Auxiliary Bible and Common Prayer-book Society by J. D. Fitch, M. D., and of the Education and Missionary Society by the Rev. William Richmond. The respective reports were followed by resolutions, supported by eloquent and earnest appeals from the Rev. Manton Eastburn, D. D., the Rev. ——— Walter, and the Right Rev. Jackson Kemper, D. D., after which, the Rev. F. L. Hawks, D. D., addressed the meeting in a spirited and eloquent manner, in behalf of all the Societies. but especially in aid of the Education and Missionary Society, whose wants in the missionary branch of its operations call loudly for prompt relief; the mere pittance allowed to missionaries, and that not promptly met by the Church at large, was presented in such a light, as, we think, cannot fail to awaken to early and vigorous efforts in its behalf. As was remarked, the laborer in the most menial occupation acquires a larger income for his services than those who labor in the vineyard of the LORD: and surely none will deny but that they are at least equally worthy of their hire. It is hoped that the influence produced by the reports and addresses will not soon be forgotten."

AT the opening of the Convention of this Diocese, in Trinity Church, in this city, on Thursday, October 6, the Bishop admitted to the holy order of Priests, the Rev. William Tatham, Deacon, missionary at Fairfield, Herkimer county, and the Rev. Richard Cox, Deacon, missionary in the State of Mississippi, in the employ of the Board of Missions. Morning prayer was read by the Rev. Francis L. Hawks, D. D., rector of St. Thomas's Church, assisted by the Rev. John Reed, D. D., rector of Christ Church, Poughkeepsie, Dutchess county, who read the lessons, the sermon preached by the Rev. Evan M. Johnson, rector of St. John's Church, Brooklyn, and the candidates presented by the Rev. Lewis P. Bayard, rector of St. Clement's Church. The Rev. Thomas Lyell, D. D., rector of Christ Church, and the Rev. Samuel Fuller, rector of Trinity Church, Rensselaerville, Albany county, also assisted in the laying on of hands. The Right Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana, was present, and assisted in the ordination services.

On the nineteenth Sunday after Trinity, October 9, Bishop Onderdonk confirmed two in St. James's Church, in this city.

BISHOP'S VISITATION.—The Bishop's appointments for visitation have been increased by the addition of *Utica*.

CLERICAL CHANGE.—The Rev. F. H. Cuming has resigned his situation as Editor and Special Agent of the General Protestant Episcopal Sunday School Union, (the resignation of the special agency to take place from October 5, and the editorship from December 15, 1836,) and has accepted a call to the rectorship of Calvary Church, in the city of New York.

DELAWARE.—The Rev. Corry Chambers, a missionary in Delaware, in the employ of the Missionary Society of the Diocese, is now in this city, and is about to present an application for aid to the feeble churches under his care. Mr. Chambers brings the following testimonial from the Standing Committee of the Diocese:—

THE undersigned members of the standing committee of the Diocese of Delaware, do certify that the Rev. Corry Chambers has been singularly diligent and successful in building up the churches in Sussex County, and drawing together good congregations, and in restoring again the doctrines, discipline, and worship of the Church. The success of Mr. Chambers is the more remarkable, as the field of his labors was the most unpromising, and, as it was believed, in the exclusive possession of others. The special object of Mr. Chambers at this time being to raise funds for the building of a church at Seaford, the undersigned recommend him to the liberal patronage of all persons within the Diocese of Delaware, and as they believe he has drawn upon the people of his immediate charge to the extent of their ability, they state his case, that if he should go beyond the limits of the Diocese, those to whom he may apply for aid may be assured that he is a worthy laborer in the vineyard of the LORD.

This paper is not to be considered as an application on the part of the standing committee for aid, but as a statement of facts, of which the Rev. Mr. Chambers is at liberty to avail himself.

S. W. PRESSTMAN, *Rector of Emanuel Church, New Castle.*
H. ADAMS, *Rector of Trinity Church, Wilmington.*
GEO B. RODNEY.
KERNEY JOHNS.

New Castle, October 3, 1836.

On reference to the last journal of the Diocese of Delaware, we find abundant evidence of Mr. Chambers' usefulness. He is rector of Christ Church, Broadcreek, and acting from this as a central point. He has been ardently and successfully employed in resuscitation of old churches and the organization of new ones, in the neighborhood. To show this we shall give a few extracts from his reports, as we find them in the Journal.

St. Luke's Church, Seaford.—The old churches in this neighborhood have long since gone to ruins, viz. those of Johnstown and Chapel Branch. I therefore organized St. Luke's Church last year. Divine worship is held, for the present, in a meeting-house built on the union plan. Baptisms, (children) 3; communicants added to the church since organized 17; confirmed, 8. The number of families having connected themselves with this church is 21, comprehending 56 adults and 33 children; the worship is attended by many not included in this number; the services of our Church are extremely well observed, and the attendance, under every circumstance, very regular, though many come seven or ten miles; thus, though the old buildings have long since disappeared in this neighborhood, yet a remnant of the congregations still can be found who have lived through the winter of her age, and rejoice to see her once more revive. I hope the liberality of our friends, not only in Delaware, but also in other States of the Union, will contribute their mite to build a new church, and like the good Samaritan, bind up her wounds."

"*St. Matthew's Church, Cedar Creek.*—This church is about five miles from Milford, and was in the uninterrupted possession of swallows and wild birds to build their nests in, without a pane of glass in the windows, when I arrived last year; neither could I find one in the surrounding neighborhood who knew the name of the church, save *the Old Church at Cedar Creek*. I at length found the name in an old Conventional report at Milford. This church has been repaired, and consecrated by the Rt. Rev. Bishop Onderdonk on the 29th ult.

"The families having connected themselves with this church and forming this congregation, are about 18, probably more."

The report in reference to another church, is still more gratifying.

Christ Church, Milford.—I arrived at Milford in the month of May, last year; where I did not find six persons who would even call themselves Episcopalians, nor was I recommended or introduced at Milford by my bishop or any member of the Diocesan Missionary Society, so completely had the old congregation disappeared, that few could be found to whom I would be recommended on such an errand. The church of Milford had been forty years unfinished, and might be called, in the literal sense, "a cage for every unclean bird" This being the widest breach in the walls of our Zion, in it I determined to stand, and with GOD's assistance, build it up—knowing that we can do all things, CHRIST assisting us, I therefore commenced my work commending myself and my cause unto Him From this place I attended my other churches, on the appointed days of preaching; but, resolved to build and restore Christ Church, during the time I was disengaged from the others; I, therefore commenced a subscription at Lewes, Dover, Smyrna, New Castle and Wilmington, to inspire my new friends at Milford with courage, that our Christian friends abroad would render them some assistance—this had the desired effect, and I succeeded in finishing the church at nearly twelve hundred dollars expense, about three hundred dollars of which, I have yet to seek from the liberal and benevolent friends of our Church. This church was consecrated last January, and from the very small beginning above mentioned, I can now number, through GOD's assistance, forty families of constant worshippers, comprehending 105 adults, and 59 children. Baptisms since the consecration, 31 adults, and thirteen children—those were nearly all baptized in the church. Confirmed 19; marriages 1; burials 1. I will here take the liberty to remark, that in all my congregations, the confirmations would have been more numerous but for the unfavorable state of the weather, during the Bishop's visit; the constant rains and storm, admitting, in the best case, but a partial congregation, and in the case of Broad Creek and Little Hill, no congregation at all.

As soon as I found myself released from directing the works of repairs, as well as seeking subscriptions and collecting them, I resolved to commence a Protestant Episcopal Sunday School; this required an effort too tedious to give the particulars of, suffice it to say, that I have established one, which flourishes beyond my expectations. Teachers - 8 male and 10 female—scholars 113; a growing interest is manifest in favor of this school, which gives me great hopes of its increasing usefulness.

While in search of aid to finish this church, I preached twice in Lewes, twice in St. George's Chapel, once in Dagsborough, twice in Georgetown, once in Dover, once in Smyrna, twice in New Castle, once in Wilmington, four times in Accamac county, Virginia, and several times in St. John's Church; Little Hill I have also preached one hundred and nineteen times in my respective churches, and seven funeral sermons at private houses.

Mr. Chambers proposes to make his application in person, and will then give a more particular statement of his object. From a conversation with him we are satisfied that his opportunities of usefulness are great, and we hope he will meet with encouragement. The once prosperous, and now dilapidated and prostrate condition of the churches in Delaware is already well known to our readers, and if to this we have any thing to add, it is the fact of great and constant emigration thence, to the western country. Many of these emigrants with their families, who had otherwise been ignorant of the Church, have, through Mr. Chambers' instrumentality, carried with them a love for her services, and an introduction to some of her bishops or ministers in the new countries to which they have removed.

CONVENTION SERMON.—The leading article on our first page, is from the sermon preached at the opening of the Convention, which has since been published by the author.

TO CORRESPONDENTS.—"Canonicus," in reply to "Titus," was not received in time for this week.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn.*

Fourth Sunday in Advent, Dec. 18, French Church Du St. Esprit, *New York.*

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St Thomas's Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county; Festival of St. Luke the evangelist, Tuesday 18, St. Peter's Church, Albany;* 19, Schenectady, institution A. M., confirmation P. M.; Friday, 21, Johnstown, ordination A. M., confirmation P. M.

Twenty-first Sunday after Trinity, October 23, Utica, consecration ordination, and confirmation.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

BISHOP BROWNELL'S FALL VISITATION.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

October 16, Bristol, at half-past ten, A M., and St. Matthews, Plymouth, at two, P. M.; 17, Wolcott, at two, P. M.; 18, Plymouth, at two, P. M.; 19, Northfield, (ordination,) at eleven, A. M.; 20, Watertown, at two, P. M; 21, Waterbury, at two, P. M.

October 23, Naugatuck, at half-past ten, A. M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P. M.; 26, North Haven, at half-past ten, A. M., and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M.

October 30, North Guilford, at half-past ten, A. M.

Hartford, ugust 25, 1836.

NOTICES.

AN adjourned meeting of the Auxiliary New York Bible and Common Prayer-book Society, will be held at the Protestant Episcopal Press, 28 Ann-street, on Wednesday evening next, the 19th instant, at six o'clock, for the purpose of electing a Board of Managers for the ensuing year.

HENRY I. SEAMAN, *Secretary.*

New York, October 15, 1836.

THE congregation of the Church of the Nativity will, for the present, meet for divine worship in the room No. 63 Houston-street, near Avenue D. Service will commence in the morning at half-past ten, in the afternoon at three, and in the evening at seven o'clock, every Lord's day.

City Mission Society—Board of Managers.

A SPECIAL meeting of the Board of Managers of the New York Protestant Episcopal City Mission Society will be held at the committee-room, Mission Church of the Holy Evangelists, in Vandewater-street, on Wednesday, the 19th instant, at eight o'clock, P. M

Executive Committee.

A special meeting of the Executive Committee will be held at the same place, at half past six o'clock, P. M., of the same day.

By order, E. GUION, JR., *Ass't. Secretary.*

New York, October 12, 1836

A QUARTERLY meeting of the New York Protestant Episcopal Sunday School Society will be held on Sunday evening next, at St. Clement's Church, when a sermon will be preached, and a collection taken in aid of the funds of the Society. All persons interested in Sunday school instruction are respectfully invited to attend. Service to commence at seven o'clock.

By order,
THERON WILBER, *Secretary.*

New York, October 13, 1836.

A STATED meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the city of New York," will be held in the basement of Christ Church, on Thursday evening, 20th instant, at seven o'clock.

The members of the *Society* are invited to attend.

By order of the Board,
CHARLES W. CARMER, *Recording Secretary.*

October 12, 1836.

ACKNOWLEDGMENTS.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber as treasurer of the Protestant Episcopal Sunday School Union gratefully acknowledges the receipt of one hundred dollars as a contribution from Rev. Stephen Elliott, sen., of Pocotatiga, S. C., and several members of his congregation. Also from Rev. Wm. D. Cairns, as a donation to the funds of the Union. fifty dollars. Also from Rev. P. B. Wiley, in redemption of his pledge at the General Convention in 1835, thirty dollars. Also four dollars as a donation from a lady of Santa Croix; from Rev. Samuel B. Shaw, in part redemption of pledge, fifteen dollars. Also one hundred dollars as a donation from the Association of St. George's Church, New York, and four dollars as a donation from Trinity Church, Athens, N. Y.

JOHN W. MITCHELL.

THE subscriber gratefully acknowledges the amount of the *contribution* in St. Ann's Church, Brooklyn, on Sunday, 25th Sept. $455 27

F. H. CUMING, *Secretary.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

Oct. 2. From the "offerings" of St. Clement's Church, New York, 1 00.

Oct. 4. From a collection in Trinity Church, Lansingburg, N. Y. per Rev. P. L. Whipple, Rector, 3 00.

Oct. 5. From the Association of St. George's Church, New York, per Rev. Dr. Milnor, Rector, 50 00.

Oct. 6. From the Association of Trinity Church, Utica, per Rev P. A. Proal, Rector, 25 00—From a collection in Christ church, Cooper's town, per Rev. F. T. Tiffany, 10 00.

Oct. 11. From a collection in Trinity church, Centrefield, 5 00—From two subscribers, 2 00. Total, $96 00.

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 28th of September, viz.

From the congregation of Christ Church, Ballston Spa, Saratoga County, N. Y., by the hands of the Rev. D. Babcock, for domestic missions, $15 00—From the Parish of St. Stephen's, East Haddam, Conn., by the hands of the Rev. Stephen Beach, for general purposes, 3 50—From Amos Scovill, of Essex, Conn., by the hands of the Rev. Stephen Beach, for general purposes, 2 02—Received from the Rev. Paul Trapier, Charleston, S. C., 136 23—From the following sources, and to be applied to the following purposes, viz From the monthly missionary lectures in Charleston, 100 42, one-fourth for foreign, and three fourths for domestic missions, 75 32; From the Missionary Association of St. Philip's Church, for missions in general, 14 00, one-half for foreign, one half for domestic, 7 00; For domestic missions, 12 94—Received from the Rev. Wm. W. Spear, contributed by the Missionary Association of St. Michael's Church, Charleston, S. C., 116 00, one-fourth for foreign, three fourths for domestic missions, 87 00—From Trinity Church, Athens, Greene County, N. Y., by the hands of the Rector, the Rev. Lewis Thibou. 10 00—Weekly offerings in Union Church, Claremont, N. H., by the hands of the Rector, the Rev. James B. Howe, 23 14—By the hands of Henry Cary, Esq., Treasurer of the Foreign Committee, one-half of 81 00, amount collected for missions generally, received from the Rev. S. Elliott, Rector of Sheldon Chapel, Prince William Parish, South Carolina, as the contribution of said Church for one quarter, 40 50—Contributed by St. Paul's Church, Turin, Lewis County, N. Y., per the Rev. Edmund Embury, 5 00—Offerings of St. Paul's Church, Troy, N. Y., for domestic missions, per the Rector, the Rev. Isaac Peck, 87 76—From the offerings of St. Clement's Church, New York, for the month of September, for Bishop Kemper's College, 10 00.

Amount of the whole, $378 68

Oct. 8, 1836. JAMES SWORDS, *Treasurer.*

[The acknowledgments of the Domestic Treasurer, for the current week are necessarily omitted.]

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received,—

By the hands of Messrs. Simons and Barnwell, of Charleston S. C, From the Rev. S. Elliott, Rector of Sheldon Chapel, Prince William's Parish, S. C., being the one half the amount collected for missions in said church for one quarter, the other half having been paid the Treasurer of the Domestic Committee, 40 50.

By the hands of James Swords, Esq. Treasurer of the Domestic Committee—From the Rev. Paul Taapier of Charleston, S. C, one fourth of the product of monthly Missionary Lectures, 25 10—From the Missionary Association of St. Philip's Church, for general foreign missionary purposes, 13 62—For China, 1, 75, Greece, 50—From the Missionary Association of St. Michael's Church, Charleston, S. C. by the Rev. Wm. W. Spear, one fourth of 116, 29; 69 97.

By the hands of T. J. Chew, Esq. Treasurer of St. Ann's Church, Brooklyn, being the amount of a collection made in that church, for the benefit of the mission to Syra, after an address by the Rev. Dr. Robertson, 310 91.

By the hands of the Rev. George Upfold, Rector of Trinity Church, Pittsburg, being the amount of a collection made in that Church, after a sermon, by the Rev. Secretary and General Agent. 155 00.

By the hands of James Swords, Esq. Treasurer of the Domestic Committee: From the Rev. Lewis Thibou, Rector of Trinity Church, Athens, Greene county, N. Y. 10 00.—From Rev. James B Howe, Rector of Union Church, Claremont, N. H. being the weekly offerings in that church, 11 93; 21 93.

By the hands of Mr. S. Star, a collection made in St Paul's Church, Camden, N. J. on the 4th of July last for the Persian mission, omitted to be acknowledged in course, 5 50.

From Charles J. Aldis Esq. of New York, to be applied to the Greek fund exclusively, 25 00—By the hands of the Rev. Dr. Milnor, from the association of St. George's Church, New York, for the mission to Greece, $300 and for general purposes $300; 600.

By the hands of James Swords, Esq. Treasurer of the Domestic Committee, from the Rev. Kendrick Metcalf, Rector of St. Mark's Church, Le Roy, N. Y. being one half of the offerings of that Church, 20 00—From the Rev. Mr. Tiffany, Rector of Christ Church, Cooper's town, Otsego county, N. Y. being one half of a collection made in that church. 6 58; 26 58.

By the hands of Mr. J. Lyman Clark: From the offerings of St. Stephen's Church, Ridgefield, Conn. for the mission to Crete. 7 00.

By the hands of the Rev. Harry Croswell, Rector of Trinity Church, New Haven, from the offerings of that church, for China, 3 00—Parish offering for Greek mission, 14 63—Greek mission at Syra, 54 79—Childrens' offering for Greek school at Syra, 27 63; 100 00.

Received through the Protestant Episcopal Press; From St. John's Church, Yonkers, N. Y. for general purposes, 40 00—From St. Stephen's Church, East Haddam, for the same, by the hands of the Rev. Stephen Beach, 3 50—From a lady of St. Luke's Church, Catskill, N. Y. 2 00—The weekly offering of a family of that Church, by the hands of the Rev. I. Philips, 5 13; 50 63,

By the hands of the Rev. C. C. Taliaferro, collected at Communion for foreign missions at St. John's Church, Cumberland Parish Lunenburg county, Va. 10 00—By the hands of Thomas Robins, Esq. receiving agent at Philadelphia—From Rock Creek Parish, D. C., of Rev. C. Wiltberger, for Greek mission 20 00—China, 20 00—Africa, 20 00—Persia, 14 00—Sewing Society of the Church of the Epiphany, Philadelphia, for Greek mission, by the hands of the Rev. Dr. Tyng, 60 00—From an Episcopalian in Sussex county, Delaware, for African mission, 50 00—Crete 25 00—Greek press at Syra, 12 00—From the Missionary Association of the Sunday School of the Church of the Ascension, Philadelphia, for the school at Athens, under charge of Rev. Mr. Hill per James Van Derston, Esq. 11 00—From "Mary" for foreign missions, 2 50; 234 50.

By the hands of the Rev. Secretary and General Agent, being a collection made in St. Paul's Church Buffalo, after an address by him, 100 00—From a friend to missions in Norwalk, Conn. 5 00; 105 00.

Received through the Protestant Episcopal Press—Offerings of Christ Church, at Rye, for the Persian mission, by the Rev. P. F. Chauncey 4 00.

By the hands of the Rev. Pierre Alexis Proal, being a contribution from the Christian offerings of Trinity Church, Utica, for foreign missions, 100 00.

By the hands of James Swords, Esq.: From the Missionary Association of St. Mark's Church, Sumter District, S. C. through the Rev. Charles P. Elliot, 14 00—From collections in Zion Church, Butternutts, New York, through the Rev. O. H. Smith, for general purposes, 9 72—From the Ladies' Missionary Association of St. Matthew's Church, Plymouth, Conn. for the Greek mission through the Rev. Mr. Carder, 5 00.

Whole Amount, 1895 24.

Oct. 11, 1836. HENRY CARY, *Treasurer.*

EPISCOPAL SCHOOL OF NORTH CAROLINA.

RECEIVED from P. A. Proal twenty-four dollars in part of the sum of one hundred dollars contributed by the congregation of Trinity Church, Utica, to the Protestant Episcopal School of North Carolina.

New York, Oct. 8, 1836. WM. D. CAIRNS.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums.

Oct. 4. From the "offering" of Christ church, Rye, per Rev. P. F. Chauncey, Rector, 5 00—From a collection in Trinity church, Lansingburg, per Rev. P. L. Whipple, Rector, 5 00.

Oct. 5. From the Association of St. George's church, New York, per Rev. Dr. Milnor, Rector, 50 00.

Oct. 8. From the Rev. R. Smith, Elmira, 3 00—From St. Thomas' church, Hamilton, N. Y. 50—From Christ church, Sherburne, N. Y. 1 25—From Trinity church, Athens, N. Y. 5 00—From the Rev. Seth Rogers (sale of one prayer book) 25.

Oct. 11. From Trinity church, Centrefield, N. Y. 5 00—From the Congregation of Lawrence, Otsego county, N. Y. per Rev. John Hughes, 1 00—From Emanuel church, Norwich, Chenango county N. Y. 1 00—From one subscriber, 00. Total. $84 00

THOMAS BROWNING, *Treasurer,*
77 Maiden lane, and 134 Christopher-street.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:—

Mrs. Bangor, $50—Miss Jay, 50—S. S. Howland, 50—James S. Brunder, 50—H. H. Reynolds, 10—O. Cummin, 25—John Alstyne, 25—C. N. S. Rowland, 10—A. B. McDonald, 10—George Coggill, 10—Henry Coggill, 10—James L. Moore, 10—Dr. James Stewart, 10—N. Bradner Smith, 10—Wm. M. Benjamin, 10—Dr. G. P Cumman, 10—James Wallace, 10—Cornelius Oakley, 5—W. H. Townsend, 5—R. N. Wenman, 5—Adam Pollock, 5—C. J. Aldis, 30—Henry Laight, 20—Joseph Pittit, 25—Collections in the Mission Church of the Holy Evangelists, 66—Collections in the Church of the Epiphany, 47 95. Total, $563 95

LEWIS PHILLIPS, *Treasurer.*

GENERAL THEOLOGICAL SEMINARY, LIBRARY.

From Mr. Thomas H. Newbold, $100.

On part of Committee, J. McVICKAR.

From Sir Henry Wotton.

Aspiration in Sickness.

O THOU great Power, in whom I move,
For whom I live, to whom I die!
Behold me through thy beams of love,
Whilst on this couch of tears I lie,
And cleanse my sordid soul within
By thy CHRIST'S blood, the bath of sin.

No hallow'd oils, no grains I need,
No rags of saints, no purging fire;
One rosy drop from David's seed
Was worlds of seas to quench thine ire
Oh, precious ransom! which, once paid,
That *consummatum est* was said;

And said by Him that said no more,
But seal'd it with his dying breath.
Thou then that hast dispunged my score,
And dying wast the death of Death,
Be to me now, on thee I call,
My life, my strength, my joy, my all.

From Bishop M'Ilvaine's Charge.

DEGRADATION OF GEORGE MONTGOMERY WEST.

THE Rev. George Montgomery West, late a presbyter of this Diocese, having been by the Standing Committee canonically presented for trial on sundry grave and very serious charges, a copy of the presentment was served on the accused, and the names of eight presbyters of the Diocese were sent him that he might chose therefrom the five who should form a board for his trial. No such choice having been notified to me, within the time specified by the canons, I proceeded to appoint the Rev. Messrs. Muenscher, Fitch, Denison, Hard, and Smallwood, to compose the Board. The trial was fixed for the 24th of March, in Mount Vernon, and the accused, as well as the Standing Committee, as his prosecutors, was duly notified thereof. The Board assembled on the day appointed, and the accused not appearing for trial, and no satisfactory reason appearing for his absence, he was reported to me for contumacy, and in obedience to the requisition of the canons, was suspended from the ministry. He was at the same time directed to that section of the canons which provides that the sentence of suspension "may be reversed, if within three calendar months the accused shall tender himself ready, and accordingly appear and receive his trial; but if he shall not so tender himself, the bishop, in view of the facts alleged in the presentment, shall proceed, if he think proper, to pass sentence of degradation from the ministry."

The three months elapsed, and no communication was received from the accused. In view of the evidence in my possession in support of the presentment, I could have no question as to the path of duty, and therefore proceeded on the 22d of July to pass sentence of degradation, and to issue to Mr. West, and the bishops of the Church, and the clergy and parishes of this Diocese the necessary notices of the same.

Before taking leave of this painful subject, I must express my grateful sense of the obligations I am under, as well as the Diocese, to the Rev. R. Thomas Buddicom, and the Rev. P. Tattershall, clergymen of the Church of England, at Everton, near Liverpool, for the great kindness and diligence with which they complied with my request, addressed to the former that he would obtain and transmit to me suitable evidence respecting the clerical proceedings of Mr. West in Liverpool. In a letter accompanying a mass of documentary evidence which could only have been procured by great effort on the part of those gentlemen, Mr. Buddicom writes that Mr. Tattershall had long felt, and had more than once spoke with him upon the necessity of some testimony from thence, of their persuasion that Bishop Chase had been much wronged, (by West's pretensions,) and that it was a duty to say so. "He feels," says Mr. Buddicom, "that duty to be in some degree performed by his activity in this matter, and would gladly with myself do more."

Among the documents received by the kindness of these brethren, is the original letter of Deacons' Orders granted to Henry Samuel Joseph, signed by Mr. West and his coadjutor Mr. T. Matthews, who is understood to have received his episcopal dignity by the laying on of the hands of the former, as bishops of the Primitive Episcopal Church. The letter is sealed by their respective seals, and certified before a magistrate by Mr. Joseph and Mr. Salters, clerk of All Saints' Church, in which the ordination took place. Another document is styled an "ecclesiastical and episcopal license" to the said Joseph to officiate "in the several offices and duties of a presbyter." It is the original license, signed, sealed, and attested as the former.

A third document is "the address of the members of the Primitive Episcopal Church" to the present king of England, directing his attention to an "annexed abstract of the doctrines and political principles constituting the foundation of their system."

A fourth document is the deposition of Mr. Joseph, who was ordained a presbyter also by Mr. West, and of Mr. Salters, the clerk, taken before a magistrate, attested by two clergymen, and acknowledged before the deputy consul of the United States, in which the deponents declared that they were present at the ordination by West and Matthews of a Mr. Turner to the office of presbyter, and of others to that of deacon in the Primitive Episcopal Church, and also at the consecration by the same, in their episcopal robes, of All Saints' Church, and of a building called the Hebrew Church.

Accompanying the above is a copy of the "Book of Common Prayer, &c., according to the use of the Primitive Episcopal Church, revived in England," which was prepared and set forth by West. This copy is the one presented by said West to his presbyter, Mr. Joseph, and used by the latter in his services. It contains an autograph benediction upon Mr. Joseph by the donor, with his signature.

There are also several original letters addressed to a person who is styled "Secretary of the Primitive Episcopal Church," making inquiries as to the principles of the new Church, and the terms of admission to its ministry.

I have mentioned these documents because they are connected with the only attempt, since our episcopacy became Protestant, to make it serve the purposes of schism. It would seem that those who were led to connect themselves with the scheme of Mr. West, or who were thinking of participating in the ministry which he claimed authority to commission, while they certainly evinced a very defective sense of the duty of maintaining the unity of the Church in their own land, had no idea that in favoring the plans of Mr. West they were departing from the regular descent of the ordaining power, as transmitted from the apostles, but supposed (very easily to be sure) that he had received, as he professed, a valid consecration in this country to the episcopal office.

It is manifest that at one time this sect had attracted a good deal of attention, and several persons were thinking of becoming laborers under what they imagined to be its genuine episcopal sanction. Mr. West, besides the two churches which he consecrated in Liverpool, was admitted to officiate in a third, and laid the corner-stone of a new church which was to hold sittings for 2626 persons, and was to be called the Liverpool Cathedral. In a parchment deposited in the stone, Mr. West was styled "the first bishop and founder of the Church."

A church was also consecrated in Preston in connection with the sect. Six persons received ordination at the hands of its leader, and one was consecrated to take part in his episcopacy.

The sect has had, indeed, but a brief existence. It is now, I believe, unknown. Let us be thankful to the divine Head of the Church that under his providence and protection, this scheme, so calculated for awhile to draw away much people after it, has been so soon and entirely brought to nought.

Before I resume my narrative of visitations, I must acknowledge my obligation to Joshua Bates, Esq., of England, for his kindness in furnishing me with his deposition to certain transactions relative to Mr. West which fell under his observation.

From Walton's Life of Sanderson.

QUINQUARTICULAR CONTROVERSY.

THERE had been, since the unhappy covenant was brought and so generally taken in England, a liberty given or taken by many preachers, (those of London especially,) to preach and be too positive in the points of *universal redemption, predestination*, and those other depending upon these. Some of which preached "that all men were, before they came into this world, so predestinated to salvation or damnation, that it was not in their power to sin so as to lose the first; nor, by their most diligent endeavor, to avoid the latter." Others, "that it was not so: because then GOD could not be said to grieve for the death of a sinner, when he himself had mape him so by an inevitable decree before he had so much as a being in this world;" affirming therefore "that man had some power left him to do the will of GOD, because he was advised to work out his salvation with fear and trembling;" maintaining "that it is most certain every man can do what he can to be saved: and as certain that he that does what he can to be saved, shall never be damned." And yet many that affirmed this to be a truth would yet confess, "that that grace, which is but a persuasive offer, and left to us to receive or refuse, is not that grace which shall bring men to heaven." Which truths, or untruths, or both, be they which they will, did upon these or the like occasions come to be searched into, and charitably debated between Dr. Sanderson, Dr. Hammond, and Dr. Pierce, (the now reverend Dean of Salisbury,) of which I shall proceed to give some account, but briefly.

In the year 1648, the fifty-two London ministers, (then a fraternity of Sion College in that city,) had, in a printed declaration, aspersed Dr. Hammond most heinously, for that he had in his Practical Catechism affirmed that "our Saviour died for the sins of all mankind." To justify which truth he presently makes a charitable reply, as it is now printed in his works; after which there were many letters past betwixt the said Dr. Hammond, Dr. Sanderson, and Dr. Pierce, concerning GOD'S grace and decrees. Dr. Sanderson was with much unwillingness drawn into this debate: for he declared it would prove uneasy to him, who, in his judgment of GOD'S decrees differed with Dr. Hammond, whom he reverenced and loved dearly; and would not therefore engage himself in a controversy, of which he could never hope to see an end. Nevertheless they did all enter into a charitable disquisition of these said points in several letters, to the full satisfaction of the learned; those betwixt Dr. Sanderson and Dr. Hammond being now printed in his* work; and for what past betwixt him and the learned Dr. Pierce, I refer my reader to a letter sent to me and annexed to the end of this relation.

I think the judgment of Dr. Sanderson was by these debates altered from what it was at his entrance into them: for in the year 1632, when his excellent sermons were first printed in quarto, the reader may on the margin find some accusation of Arminius for false doctrine; and find that upon a review and reprinting those sermons in folio in the year 1657, that accusation of Arminius is omitted.† And the change of his judgment seems more fully to appear in his said letter to Dr. Pierce. And let me now tell the reader which may seem to be perplexed with these several affirmations of GOD'S decrees before mentioned, that Dr. Hammond, in a postscript to the last letter of his to Dr. Sanderson, says, "GOD can reconcile his own contradictions, and therefore advises all men, as the apostle does, to study mortification, and be wise to sobriety." And let me add further, that if these fifty-two ministers of Sion College were the occasion of the debates in these letters, they have, I think, been the occasion of giving an end to the Quinquarticular controversy: for none have since undertaken to say more; but seem to be so wise, as to be content to be ignorant of the rest, till they come to that place where the secrets of all hearts shall be laid open. And let me here tell the reader, also, that if the rest of mankind would, as Dr. Sanderson, not conceal their alteration of judgment,‡ but confess it to the honor of GOD and themselves, then our nation would become freer from pertinacious disputes, and fuller of recantations.

I am not willing to lead my reader to Dr. Hammond and Dr. Sanderson, where we left them together at Boothby Pannell, till I have looked back to the Long Parliament, the society of Covenanters in Sion College, and those others scattered up and down in London, and given some account of their proceedings and usage of the late learned Dr. Laud, then Archbishop of Canterbury; whose life seemed to be sacrificed to appease the popular fury of that present time. And though I will forbear to mention the injustice of his death, and the barbarous usage of him, both at his trial and before it; yet my desire is, that what follows may be noted, because it does now, or may hereafter concern us; that is, to note that in his last sad sermon on the scaffold at his death, he did (as our blessed Saviour advised his disciples) "pray for those that persecuted and despitefully used him;" and not only pardoned those enemies, but passionately§ begged of ALMIGHTY GOD that he would also pardon them; and besought all the present beholders of this sad sight, "that they would pardon and pray for him." But though he did all this, yet he seemed to accuse the magistrates of the city, for not suppressing a sort of people whose malicious and furious zeal had so far transported them, and violated all modesty, that though they could not know whether he were justly or unjustly condemned, were yet suffered to go visibly up and down to gather hands to a petition, "that the Parliament would hasten his execution."‖ And he having declared how unjustly he thought himself to be condemned, and accused for endeavoring to bring in Popery, (for that was one of the accusations for which he died;)¶ he declared with sadness, "that the several sects and divisions then in England (which he had labored to prevent) were now like to bring the Pope a far greater harvest than he could ever have expected without them." And said, "These sects and divisions introduce profaneness under the cloak of an imaginary religion;" and that "we have lost the substance of religion by changing it into opinion;" and that "by these means the Church of England, which all the Jesuits' machinations could not ruin, was fallen into apparent danger by those Covenanters, which were his accusers." To this purpose he spoke at his death; for which, and more to the same purpose, the reader may view his last sad sermon on the scaffold. And it is here mentioned, because his dear friend Dr. Sanderson seems to demonstrate the same fear of Popery in his two large and remarkable prefaces before his two volumes of sermons; and seems also with much sorrow to say the same again in his last will, made when he was, and apprehended himself to be, very near his death. And these Covenanters ought to take notice of it, and to remember that by the late wicked war, begun by them, Dr. Sanderson was ejected out of the professor's chair in Oxford; and that if he had continued in it, (for he lived fourteen years after,) both the learned of this and other nations had been made happy by many remarkable cases of conscience, so rationally stated, and so briefly, so clearly, and so convincingly determined, that posterity might have joyed and boasted that Dr. Sanderson was born in this nation, for the case and benefit of all the learned that shall be born after him: but this benefit is so like time past, that they are both irrecoverably lost.

* [Dr. Hammond's.]

†In the quarto edition, page 34, is the following marginal remark: "Of late our English Arminians have got the trick to fetch in within the compass of this title of Puritans, all orthodox divines that oppose against their Semi-Pelagian subtleties, of purpose to make sound truth odious, and their own corrupt novelties more passible and plausible." And again, in page 35, "So Pelagius, from whose root Popery (in that branch) and Arminianism sprouted, was a man as strict for life as most Catholics, yet a most dangerous and pestilent heretic." In the subsequent editions in folio the first remark is entirely omitted; and in the second quotation, the words "and Arminianism" are wanting.

‡["A change very similar to that in the opinions of Dr Sanderson took place in those of the truly pious and primitive Archbishop Usher, who had often exerted himself as an earnest and public advocate and propagator of those notions which he latterly disclaimed." "A similar change in sentiment is recorded of themselves by Dr. Thomas Pierce, Dr. Thomas Jackson, Dr. Daniel Whitby, and Dr. Christopher Potter."—*Wordsworth's Ecclesiastical Biography*, vol. v. p. 502, 504. The same "alteration of judgment" occurred in the case of the ever-memorable John Hales, with the remarkable peculiarity, that in him it was produced by an attendance at the sittings of the celebrated Synod of Dort.]

§[Walton uses the word in a sense now obsolete—*earnestly*.]

‖"The second particular," says Archbishop Laud in his last speech, "is concerning this great and populous city, which GOD bless! Here hath been of late a fashion taken up to gather hands, and then go to the great court of this kingdom, the Parliament, and clamor for justice; as if that great and wise court, before whom the causes come which are unknown to many, could not, or would not, do justice, but at their appointment. A way which may endanger many an innocent man, and pluck his blood upon their own heads, and perhaps upon the city's also. And this hath been lately practised against myself, the magistrates standing still, and suffering them openly to proceed from parish to parish without any check. GOD forgive the setters of this! With all my heart I beg it. But many well-meaning people are caught by it."

¶Mr. Evelyn informs us that he was at Rome in the company of divers of the English fathers, when the news of the Archbishop's sufferings, and a copy of his sermon made upon the scaffold, came thither They read the sermon, and commented upon it with no small satisfaction and contempt, and looked on him as one that was a great enemy to them, and stood in their way, while one of the blackest crimes imputed to him was his being Popishly affected.

From the Gospel Messenger.

THE Church of St. John, Medina, Orleans County, N. Y., was solemnly consecrated and set apart this day, (September 13th,) in the village of Medina, from common and ordinary purposes to those that are spiritual and divine. The plan of the church arrests attention, and excites curiosity. There is no house of worship, in its inward arrangements, so formed in the United States of America, and only one or two in Europe. We have the authority of the learned Bishop Heber, who, from his extensive inquiries, states that so far down as the seventh or eighth century, the communion table, and the steps which led to it, were the places from which all the principal parts of divine service were delivered. There was nothing then which answered to our notion of a pulpit.

Isaac Walton, in his Life of Herbert, praises that excellent man, in the new church he had built at his own expense, that he had the pulpit and desk of the same height, and opposite to each other. The chancel in Medina Church is approached by a few steps, and on the same platform the pulpit and platform are erected. This rational return of ancient custom is attended with many advantages. The congregation can see the priest consecrate the elements, and his voice is distinctly heard by all present. Modern pulpits are generally too high, and as sound ascends, the auditory in the galleries may be edified, while those in the aisles can scarcely hear. The plan here adopted is the best for the transmission of sound, and in all the arrangements, sight and hearing are most studiously considered. There is little doubt, when this plan is known, it will be generally adopted. The whole taken in contour, partakes much of the sanctity of hoar antiquity. The Gothic windows and the cross triumphant, on the spire and at the chancel, lead the mind from the tinsel and frippery of modern mansions to olden times, and inspires veneration and meditation. In Medina it met the warm sanction of the Bishop, clergy, and intelligent judges.

The whole building, from its foundation to its completion, was under the superintendence of Joseph Nixon, Esq., one of the vestrymen, and now Judge of the Court of Common Pleas, in Orleans county. This gentleman studied the science and practice of architecture, under one of the first masters in London, and the Medina Church exhibits a creditable specimen of his taste and talents.

The Rt. Rev. Dr. Onderdonk, the Diocesan of the State, attended by six of his clergy, performed the duties in a most solemn and appropriate manner. His text in the morning was taken from the words of Matthew, "Hallowed be thy name." The discourse was textual, and delivered with much feeling and eloquence. He dwelt considerably on the disposition with which we should enter the house of GOD, and the manner of our worship. The discourse was highly evangelical, and briefly and powerfully gave an epitome of Gospel truths; when the learned orator alluded in glowing strains to the bulwark of Christianity, *the atonement of the Saviour*, which pours balm into the wounded mind, and leads the soul from earth to heaven, he complimented the parish of Medina for their taste and exertions in raising this beautiful monument to their Creator. He alluded in happy terms to the cross as the vane on the spire, and said it had nothing to do with Popish idolatry or superstition, but was a becoming emblem, where the sinner bowed in adoration before the Majesty of heaven and earth.

In the afternoon, previous to the confirmation of a number of individuals, the Bishop showed himself intimately acquainted with the doctrines and usages of the Protestant Episcopal Church. A crowded auditory, of different denominations, was wrapped in silence and submission before the torrent of his eloquence, and the depth of his reasoning.

There was no bigotry in his remarks, but every syllable he pronounced breathed the peace and warm principles of love. In terms sweet as angels use, he showed, if we possessed harsh and unrelenting feelings toward our fellowmen, we could not be accepted at the chancery of heaven by a GOD of love. While he gave ample latitude for the opinion of others, he maintained, with dignity and tenacity, the principles and practice of the primitive and apostolic Church, as was followed by the Episcopalians of the United States of America. He drew his proofs for confirmation from Scripture, and the observance of it for a succession of ages in the days of old. His arguments from reason alone were also learned and commanding. The remarks of the worthy Bishop on prayer were highly appreciated and becoming. There was not one unsophisticated mind under the hearing of his voice, that must not have yielded assent to the clearness of the sound and logical deductions drawn from legitimate premises. The man who prays *extempore* must often introduce irrelevant and foreign matter into his petitions—and it is impossible for the most devout mind to follow even the most pious man in his desultory meanderings; while the thoughts should ascend on the wings of devotion, the understanding is engaged in conning the meaning of the verbiage employed, or distracted with flights of oratory, or the turns of periods and sentences.

The services of the Episcopal Church are the condensed efforts of as able, pious, and gifted men as the world ever saw. The worshippers before her altars are all fellow-sinners and fellow-beings on the mighty range of infinite duration; and with common wants and imperfections they jointly kneel before the same almighty Parent for protection and support. The Episcopal service is beautifully simple, while the language clothes the loftiest ideas, it is levelled to the plainest understanding. The worship must be acceptable to the Creator, when the congregation can knowingly unite with the speaker in presenting orisons before the throne of grace.

The address, after the act of confirmation, was mild, powerful, and effective. The Bishop feelingly pointed out to the undying characters before him the new responsibilities that were now assumed by them, their sponsors were absolved from their vows, and they now stood as rational and accountable beings before their Creator and Judge.

One remark, which should be written with a pen of steel upon tablets of brass, is worthy of record. "Sectarianism widely prevails, and infidelity spreads its poison. There is little danger of the aspirants for heavenly happiness failing of success, if they firmly adhere to the litany and liturgy of the Episcopal Church; next to sacred Scriptures, amid error and confusion, the hallowed service; and that Church stands like the bold rock on the ocean's shore, washed by surges and convulsions, still remaining unmoved and immoveable."

The consecration of Medina Church, with the services attached to it, has left deep and indelible impressions on every mind. No pious being could leave the portals of the consecrated sanctuary without purer thoughts, or enter its walls in after times without feeling and thinking "that this is indeed the house of GOD, and that this is the gate of heaven."

SUPERSTITION OF THE LAPLANDERS.

HAVE been reading an entertaining account of the Laplanders. Their superstitions would be amusing, were they innocent. *Voici.*—Almost every house has a black cat, with which they converse as with a rational creature. To it they impart their secrets, and, probably, never have cause to complain of their confidant. It is consulted with regard to the most proper season for hunting and fishing, and by its advice are conducted all the important concerns of the family. Their customs at the burial of the dead are still more painfully ridiculous.—"In one hand they put a purse with some money to pay the fee of the porter at the gate of paradise; in the other, a certificate, signed by the priest, directed to St. Peter, to witness that the deceased was a good Christian, and deserved admission into heaven. At the head of the coffin is placed a picture of St. Nicholas, a saint greatly reverenced in all parts of Russia, on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he may not starve by the way. After fatiguing themselves with howling, and gesticulations, they make several processions around the dead body, asking why he died? whether he had been unsuccessful in hunting, and fishing? whether he was in want of food or raiment? In some places they put into the coffin an axe, with a flint and steel, the former to cut down such thickets and brambles as might happen to obstruct his way; the latter to strike a light should he be in the dark, either in his passage, or at the end of it." This is the account of an eye-witness. The heaven of the Laplander consists in having a large herd of reindeer, in smoking, and drinking brandy!!

A PRAYER OF THE PIOUS AND LEARNED DR. HAMMOND FOR THE PEACE OF THE CHURCH.

O BLESSED LORD, who, in thy infinite mercy didst vouchsafe to plant a glorious Church among us, and now, in thy just judgment, hast permitted our sins and follies to root it up, be pleased at last to resume thoughts of peace toward us, that we may do the like to one another. LORD, look down from heaven, the habitation of thy holiness, and behold the ruins of a desolated Church, and compassionate to see her in the dust. Behold her, O LORD, not only broken, but crumbled, divided into so many sects and factions, that she no longer represents the ark of the GOD of Israel, where the covenant and the manna were conserved, but the ark of Noah, filled with various sorts of unclean beasts; and to complete our misery and guilt, the spirit of division hath insinuated itself as well into our affections as our judgments; that badge of discipleship which thou recommendest to us is cast off, and all the contrary, wrath and bitterness, anger and clamor, called in to maintain and widen our breaches. O LORD, how long shall we thus violate and defame that Gospel of peace that we profess? How long shall we thus madly defeat ourselves, and lose that Christianity which we pretend to strive for? O thou which makest men to be of one mind in a house, be pleased so to unite us, that we may be perfectly joined together in the same mind, and in the same judgment. And now that in civil affairs there seems some aptness to a composure, O let not our spiritual differences be more unreconcileable. LORD, let not the roughest winds blow out of the sanctuary; let not those which should be thy ambassadors for peace, still sound a trumpet for war; but do thou reveal thyself to our Elijahs in that still small voice which may teach them to echo thee, in the like meek treating with others. LORD, let no unreasonable stiffness of those that are in the right, no perverse obstinacy of those that are in the wrong, hinder the closing of our wounds; but let the one instruct in meekness, and be thou pleased to give the other repentance to the acknowledgment of the truth. To this end do thou, O LORD, mollify all exasperated minds, take off all animosities and prejudices, contempt and heart burnings, and by uniting their hearts, prepare for the reconciling their opinions; and that nothing may intercept the clear sight of thy truth, LORD, let all private and secular designs be totally deposited, that gain may no longer be the measure of our godliness, but that the one great and common concernment of truth and peace may be unanimously and vigorously pursued. LORD, the hearts of men are in thy hands; O be thou pleased to let thy Spirit of peace overshadow the minds of all contending parties; and if it be thy will, restore the Church to her pristine state; renew her days as of old; let her escape out of Egypt be so entire, that not a hoof may be left behind: but if thy wisdom see it not yet a season for so full a deliverance, LORD, defer not, we beseech thee, such a degree of it, as may at least secure her a being; if she cannot recover her beauty, yet, O LORD, grant her health such a soundness of constitution as may preserve her from dissolution. Let thy providence find out some good Samaritans to cure her present wounds: and to whomsoever thou shalt commit that important work, LORD give them skilful hands and compassionate hearts; direct them to such applications as may most speedily, and yet most soundly, heal the hurt of the daughter of Zion, and make them so advert to the interests both of truth and peace, that no lawful condescension may be omitted, nor any unlawful made. And do thou, who art both the Wonderful Counsellor and Prince of Peace, so guide and prosper all pacific endeavors, that all our distractions may be composed, and our Jerusalem may again become a city at unity in itself; that those happy primitive days may at length revert wherein vice was the only heresy, that all our intestine contentions may be converted into a vigorous opposition of our common enemy, our unbrotherly feuds, into a Christian zeal against all that exalts itself against the obedience of CHRIST. LORD, hear us, and ordain peace for us, even for his sake whom thou hast ordained our peacemaker, JESUS CHRIST, our Lord.

From the Church Advocate.

STATE OF THE CHURCH IN IRELAND.

THOUGH the Romish Church be, to all appearance, nearly as strong as ever, we believe that at this moment it is shaken to its very foundation. Converts from it have already been made in considerable numbers, and many more, whenever they can do it with security, are prepared to follow. They would have withdrawn before now, as Roman ecclesiastics well know, if it were not for their foresight of that unrelenting persecution, which would immediately be declared against them.

It is not from without alone the danger of the Romish Church proceeds. *Religious agitation* within prevails as much as *political agitation without*. The priests feel the influence of the same light which is breaking in upon their flock. The doubts and divisions among the Catholic clergy are so remarkable, that they have attracted no ordinary share of public attention. Thus, the Rev. D. Croly says, in his Essay on Ecclesiastical Finance:—

"The differences as to the exact nature of the sacrament, or its invisible contents, turn principally on metaphysical questions relating to certain attributes of matter called substance and accident. The dispute concerning Papal jurisdiction is more a question of church discipline than of faith. The common notion people entertain of infallibility is, that whatever is taught and presented by the Church is conformable to truth and divine revelation. This notion cannot be correct, for the people are taught through the medium of individuals, who may, and do, inculcate many errors and superstitions. This infallibility should be supposed to extend to whatever is embodied in religion by church authority. Yet this is not the case. To prove which, it is sufficient to refer to the Roman Breviary, the Office Book of the Secular Clergy, which contain old women's tales in abundance."

The Rev. Michael Crolty, in a letter dated Birr, December, 1835, addressed to Dr. Murray, titular Archbishop of Dublin, addresses him in the following terms: The priests are beginning to see the errors of Popery, and are heartily sick and tired of the working of the system. Let the Church of Rome abandon the errors and superstitions she has engrafted upon pure and genuine Christianity; let her cast away with a generous scorn and a holy indignation, all those idolatrous trinkets which are the pledges of her alienation from CHRIST and the Gospel, and the monuments of her shame. Then, and not till then, will she return once more into the bosom of the Catholic Church, and to the original purity and simplicity of faith which she preached when Paul addressed his epistle to her."

Such language as this has not been heard within the Church of Rome since the beginning of the sixteenth century. It has been read with surprise and curiosity by Protestants and Catholics in every corner of the empire, and it cannot be believed that it would have been adopted by Mr. Croly or Mr. Crolty, unless they had been sure that a certain part of their brethren participated in their sentiments. The whole fabric of Papist superstition, though it still stands entire, from distrust and dissension within, and the multiplying assaults of its enemies from without, presents every day fresh symptoms of weakness and decay.

A PRAYER BOOK.

THE Duke of Orleans is about to send to the Empress of Austria a book of prayers, of which the following description is given:—The text is to be printed in brilliant blue letters upon white watered silk leaves; the initials or head letters of gold, illuminated with arabesques of the most vivid colors. Each page will be surrounded by a vignette border, stamped in gold, by a process used only at the royal printing office. The titles of the chapters are to be adorned with delicate foliage, and figures painted by the hand. The volume will contain fifty vignettes or pictures, painted by the first artists of France, each surrounded by typographical ornaments in gold. The lining of the volume will be in cloth of gold, with the double-headed eagle of Austria embroidered in velvet. The edges of the leaves will be chased according to the style of the ancient oriental manuscripts, and the ribands for marking the places have at their ends small gold medallions, with the Empress's initials in enamel. The binding is to be adorned with small medallions or bass reliefs, in chased gold, representing subjects taken from the history of the Virgin Mary, divided from each other by carvings in ivory, and gold enamel. All the bosses are to be formed of emeralds, and the clasps composed of the animals that are emblems of the four evangelists.

WANTED,

IMMEDIATELY, a young man, between fourteen and eighteen years of age, as a clerk in the Depository of the Protestant Episcopal Press, and Protestant Episcopal Sunday School Union. The most unexceptionable references required, both as to character and ability. For further particulars, inquire of Henry Cotheal, 35 Front-street, and of John W. Mitchell, Esq., 63 1-2 Cedar-street. 3t.

RELIGIOUS SOUVENIR FOR 1838.

VAN NOSTRAND & DWIGHT, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

PROTESTANT EPISCOPAL PRESS, PRINT.